

Morbus Anglicus: I
OR THE
ANATOMY
OF
CONSUMPTIONS.

CONTAINING
The Nature, Causes, Subject, Progress,
Change, Signs, Prognosticks, Preservatives;
and several Methods of Curing all Con-
sumptions, Coughs, and Spitting of Blood,

With Remarkable Observations touching the same
DISEASES.

To which are added,
Some brief Discourses of *Melancholy*, *Madness*,
and *Distraction* occasioned by Love.

Together with certain new Remarques touching
the *Scurvy*, and *Ulcers* of the Lungs.

The Second Edition.

By GIDEON HARVEY, M. D.

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ANATOMY
OF THE
CORPSE

CONTAINING
THE NAMES, CHARACTERS, PROPERTIES,
AND USES OF THE SEVERAL PARTS OF THE
HUMAN BODY, AS THEY ARE
DESCRIBED IN THE
ANATOMICAL TABLES.



BY
WILLIAM HARRIS, ESQ.
OF
OXFORD.
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ADVERTISEMENT TO THE READER.

Reader,

IN the bulk of this Work I have chiefly endeavour'd to gratifie you with matters of importance, and have omitted such insertions, which generally in other Tracts are nauseous. In the first place, whatever any of the whole Catalogue of Authors; Ancient or Modern, have writ concerning Consumptions, you will find it plainly digested in a third part only of this Treatise; the remainder I have fill'd up with very remarkable Observations, both Theoretick and Practicall, which I had abstracted from the Diseases of many hundreds in several parts of Europe. Moreover I imagine, I have detected several errors many have and do still harbour touching the Nature and Causes of a Consumption; which I have likewise dissected into all its possible kinds or Species. I have been very frank in giving you my own Sentiment of the essence and the various causes of the Disease; and therunto added the

Advertisement to the Reader.

Solution of several very necessary queries; and at last set down the most approved methods for preservation and Cure, used in Italy, Germany, and France, by the most famous of Hermetical and Dogmatical Physicians. Besides this general dissertation, I have made particular reflections throughout the whole on that sort of Consumption, that's so Endemick to this City; and strictly inquired into those external causes, viz. diet, motion, air, &c. which latter I find to act the greatest part in this Morbifique aggression. Moreover touching the Contents of this following Tract, you'll meet with some no vulgar Observations on Diseases of Women, which since plainly delineated, may bring my modesty into question among such as are unacquainted with discourses of that nature. To these I have nothing more to say, than that I move within my own Sphere, and have render'd my self in expressions familiar to Physicians. But one point more I must prevent your probable censure in, that having declared the evils of a Spermatick Flethony, my drift is not to exhort any to incontinency, that monster of Vice, but to prevent the danger of it by a spare Diet, devout Life, or other means. So wishing this may tend to your advantage, remain,

Yours.

St. Dunstons Court
Fleetstreet.

THE



THE
ANATOMY
OF
CONSUMPTIONS.

The Proem.

Contingent Death seems to be the s^lc a l^e.
quat^r object of popular Courage; but a
necessary and unavoidable Coffin strikes pale-
n s^t into the stoutest heart, and beyond all other
swifter terribles, the lazy but sure paces of a
Consumption, which we observe oft willingly
inclines those to imbrace vain pity, whose re-
solution Fire nor Sword could relaxe. This so
mortal an Enemy to humane life doth the more
earnestly implore succour from Charitable Phy-
sicians, the ambition to which Character hath
wrested these Medical pages from my lucubra-
tions.

CHAP. I.

Of the Original, Contagion, and frequency of Consumptions.

IT's a great chance we find, to arrive to ones grave in this *English* Climate, without a smack of a Consumption, Death's direct door to most hard Students, Divines, Physicians, Philosophers, deep Lovers, Zealots in Religion, &c. *London's Weekly Bills* number deep in Consumptions; the same likewise proving inseparable accidents to most of the other Diseases: which instances do evidently bring a Consumption under the notion of a *Pandemick*, or *Eudemick*, or rather a *Vernacular* Disease to *England*; that is a common disease owing its rise to some common external and perennial cause of a Countrey; as a Consumptive Air, or a Consumptive Diet, viz, eating much Flesh, drinking Hoptdrink, &c. And beyond this denomination the disease may not imptoperly be stiled *Epidemick*, that is, surprizing many at a certain season of the year; as we may observe Consumptions to be most raging about the Spring and Fall, according to the dictate of the Divine old man (*Hippocrates*,) *Malum ver tabidis, itemque autumnis*: that is, the Spring is bad for Consumptives, and so is the Fall. And considering withall its malignity and catching nature, it may be connumerated with the worst of *Epidemics*, since next to the Plague, Pox, and Leprosie, it yields to none in point of Contagion: for it's no rare observation here in *England*, to see a fresh-coloured lusty young man yolk'd to a Consumptive Female, and him soon after attending her to the Grave. Moreover nothing we find taints found Lungs sooner, than inspiring the breath of putrid, ulcer'd, or consumptive Lungs; many having fallen into Consumptions only by smelling the breath or spittle of Consumptives, others by drinking after them; and what is more, by wearing the Cloaths

of

of Consumptives, though two years after they were left off.

The disease descending frequently from Consumptive Parents to their Children, speaks it Hereditary, insomuch that whole Families, sourcing from tabesied progenitors, have all made their *Exits* through Consumptions; and in that order and sympathy of consanguinity, that I have heard of six Brothers Parisians all expired of Consumptions exactly six months one after another. Besides, I have known several, Father and Son, Mother and Daughter, tabesied within Twelve months one of the other.

Most contagious Maladies have their Original recorded, the Leprosie in the primitive generation of the Jews, the Pox in the year 1494. the Scurvy in 1495. but the Consumption o'retops them all in antiquity, that questionleis being the primitive disease before all others, which in all probability put a period to our Protoplasts *Adam* and *Eve's* days; for they being disseised of their most happy seat Paradise, and so far discarded out of Divine favour, could not but fall into a most dismal, sad, and melancholique drooping, for the loss of their happiness, the occasional cause and forerunner of a *Marcour*, or drying and withering of their flesh and radical moisture, or otherwise might have Spun the thred of their lives much longer, their principles of life being created in them to extend to an Eyal duration.

CHAP. II.

Of the various acceptions of Consumptions.

THE common chink, through which erroneous opinions do slip into the Scholastique republic, to the endangering and ensoncing of truth, is the too frequent misapprehension of the name of a thing, which being understood in one sense by me, and in

another by you, must necessarily occasion us to discrepate in the thing it self; and this certainly is the great cause of so many controversies and disputes between the Learned, and such others as are equally ballanced in right reason: now were not the misconception of the name various between them, being considered really rational, they could not but agree in the thing it self, or otherwise they could not be estimated both rational. Wherefore being conscious of the great errors and dangers, that may result out of a mis conception of the names of things, shall so much the more apply my endeavours to a distinct explanation of the names of my Subject, which usually are variously understood. Physicians in their Physical discourses, make use of several names, which are all translated into this one word of a *Consumption*, as if they bore no different significations; such are *Phthisis*, *Phthoe*, *Pys*, *Tabes*, *Morbis tabificus*, *Marcor*, *Marasmus*, a Marcid Fever, an Hectick Fever, and an *Atrophia*.

The first denomination, to wit *Phthisis*, an *Athenian* word, is generally taken for any kind of universal diminution and colliquation of the body, which acception its Etymology, *phthisis* and *to phthisin*, to consume, implys; but some are of opinion the word *phthisis* ought to be written *phthisis* with an *u*, deriving it from *phthisin* to spit.

Hippocrates 7. Aph. 15, by *Phthisis* (*Consumption*) intends only such a diminution or shrinking of the Body, as follows incurable Ulcers of the Lungs, that are accompanied with a small Fever. *Cornelius Celsus* applied the word *Phthisis* to these three Diseases: 1. To an *Atrophia*, and in that signification did *Aristotle* also take it, when he wrote in 2.8. *Probl.* 1. that *Dionysius* dyed of a *Phthisis*. 2. To an Ulcer of the Lungs. 3. To a *Cachexia*, or ill habit of body; but the Greek Physicians were wont to call any one *phthisis*, i.e. *Phthisicus*, who was either grown lean only, or who was taken with a proper *Phthisis*, and consumed away; or who was naturally inclined to a proper *Phthisis*, namely by having a long Neck, a narrow

narrow Chest or Breast, Shoulders sticking out like wings, (whence they named such a one *Πεφυγμένον*, that is, winged) a weak Brain, apt to send down Rheums or Catarrhs, and weak Lungs, that are disposed to receive Rheums and humours from the Brain. Lastly, *Phthisis* is properly and strictly taken according to *Hipp.* for a Consumption of the Body, following an incurable Ulcer of the Lungs, and attended with an Heftick Fever.

Phthoe is likewise an *Athenian* word, importing a proper Consumption, occasioned by an Ulcer of the Lungs; but *Galien* 5. *Met.* 15. by *Phthoe* intends the spitting of blood.

Pye is by *Aretaeus* (*lib.* 1. *de caus. & sign. diut.*) used for a proper Consumption.

Tabes is the Latin word responding to *Phthisis*, and implies the same proper and improper significations. *Hippocrates* makes mention of six sorts of *Tabes*, or proper Consumptions, *viz.* first *lib.* 2. *de Morb.* he affirms, that the body oft wastes by reason of a thick Phlegm, being retained within the Lungs, and there putrefying; according to which sense he writes, that a Distillation in the Lungs is suppurated in twenty days. 7. *Aph* 38. The second he terms a Consumption of the Kidneys. Thirdly, the word *Tabes* is oft understood by him for a Consumption of the Lungs without being ulcerated, and depending upon a hot and dry Distemper of the Lungs, or an Heftick Fever. Fourthly, by *Tabes* he doth also conceive a Consumption of the Lungs with an Ulcer and Heftick Fever. Fifthly, *lib.* 2. *de Morb.* he in'tends another kind of *Tabes*, which he calls a *Tabes Dorsalis*, or Consumption of the back. Sixthly, 3. *Aph.* 10. & 11. he proposes two kinds of *Tabes* or Consumptions, the one being a wasting of the body, occasioned by any internal cause, the other happening through some Ulcer in the Lungs. *Morb. tabificus* is a term expressed by *Hippocrates*, denoting any kind of Extenuation or Consumption.

Marcor, *sive ex aegritudine Senectus*, *sive ex Morbo Senium*, is an extreme diminution or Consumption of the

the body, following the extinction of the *Innate* heat; much like to a Tree, that's withered or dried away by excess of heat, or length of time. The said *Marcus* may likewise be caused by Famine, or over abstinence from food. Read *Galen lib. de Marcure*.

A *Marasmus*, imports three significations, viz. 1. A Consumption following a Fever. 2. A Consumption or withering of the body, by reason of a natural extinction of the native heat, which commonly happens in those that dye of old Age. 3. An extenuation of the body, caused through an immoderate heat and dryness of the parts, which sort is common to young and old folks. A *Marasmus* is otherwise distinguish'd into true and false. The former is an equal diminution of all the parts of the body; the latter is an extenuation of a single part only; as, the Stomach and Liver are oft observed to be consumed or withered in those, that dye of an Hoestick Fever; the like extenuation doth frequently happen to the Breast, *Mesentery*, *Colon*, *Jejunum*, and Kidneys; but the *Diaphragma* is only exempted from a *Marasmus*, or withering, because that would necessarily intercept the breath, or occasion a Phrensie, before it could arrive to such a dryness. Lastly, a *Marcus* is either imperfect, tending to a greater withering, which is Curable; or perfect, that is an entire wasting of the body, excluding all means of Cure.

Febris Marasmodi, seu *Febris Marcida*, according to *Galen l. b. de Marcure cap. 5.* is an equal withering or drying up of all the parts of the body; it's ordinarily a consequent of a burning colliquative Fever, whereby the humours, grease, fat, and flesh of the body are melted, and afterwards flow into the capacity of the Belly: The softer and moister parts being thus melted away, the Ferbril heat continuing its adustion upon the drier fleshy parts, changes into a *Marcid Fever*, which said parts wasting gradually through an insensible evaporation of their subtiler particles, are at length

length dried up into the hardness and roughness of Leather.

An Heſtick Feaver implys a twofold ſenſe: 1. It's taken for any confirm'd, fix'd, and durable Feaver, admitting of no eaſie cure, or rather a Feaver that's grown *habitual* in oppoſition to a Schetical Feaver, which being but lately arriv'd is eaſily expell'd, as a *Diary* or *Putrid Feaver*. 2. It's more generally underſtood for a Feaver in the ſolid parts, into whoſe Penetrails and eſſential principles inſinuating, is there as it were planted or rooted, and conſequently proves the moſt ſtubborn to Cure of all other Diſeaſes. *What is meant by the ſolid parts and the Eſſential principles, you may know in the next Chapter.*

An *Atrophy* is by ſome taken for a diminution of the body, for want of good and laudable nutriment, which being rejected by the parts, muſt neceſſarily ſhrink for want of better nutriment. By others it's underſtood for a Conſumption of the parts of the body, weakly, or depravately, or not at all attracting nutriment, whether it be good or bad, or inſufficient in quantity. Laſtly, it implys a diminution of the body, happening by reaſon of ſome fault in the *Excretive faculty* of the parts, excetning or evacuating more than neceſſary. Peruſe *Galen de Symp. differ. cap. 4.* The ſaid Conſumption may alſo be ſuppoſed to arrive through fault of the *Retentive faculty* of the parts, not retaining the nutritive humours long enough. Thus much for differencing thoſe terms, which otherwiſe might erroneouſly be taken for one and the ſame kind of Conſumption.

CHAP. III.

Of the Fundamental Principles, or Balsamick Mixture.

BEfore we make a further inroad into this Treatise, it will be material to acquaint my Reader with the sense of these terms, which we have familiarly made use of throughout this discourse, namely *Fundamental* or *Essential Principles*, *Essential* or *Balsamick mixture*, *Innate heat* and *Radical* or *Balsamick moisture*: all these though differing in words, import the same signification, as we shall now discover to you. In order to this, you are to take notice, that an Infant in the womb principally receives its first constitution or generation from the *Sperm* of its Father, injected into the *Womb* of its Mother, which (so wit, the *Womb*) contributes little else to it, than the *Earth* to the *Seed*, that's shed or sown in her, namely keeps the *Seed* close together, that the *Spirits* may not evaporate, cherishes it by her own *Innate* and *Insistent* heat and spirits, thereby stirring, strengthening, and assisting the spirits of the *Seed* in the *Womb*, in forming the parts of the *Infant* intended; and lastly, transmits blood to the *Seed* to give the parts so formed an increase. The *Seed* consisting of a glutinous or Balsamick moisture, and a turgency of *Spirits*, displays it self (being now thus inclosed and stirred in the *Womb*) into several parts of various figures and shapes, as, into a *Heart*, *Brain*, *Liver*, *Spleen*, *Arms*, *Legs*, &c. These parts being of a very small proportion, as formed out of a small quantity of *Seed*, are no more than *Foundation Piles* of the ensuing body; which are afterwards to be increased and raised to a greater bulk, by the affluent blood, that's transmitted out of the *Mother's* body through proper *Veins* and *Arteries* into the *Womb*, where it's glewed fast to those said foundation (rather fundamental) parts, and soon after assimilated or converted into flesh, and other similar substances, whereby I say every part grows bigger.

The

The Infant being thus arrived to a competent Mole; makes its sally out of the Womb, that's now grown too little to give it any longer harbour; and having thus passed the Streights, it's tossed into the wide world, where it has got room enough to grow into its full dimension, which is performed by the daily ingestion of Milk and other food, that's in a short time after digested into blood, which being diffused through the Arteries and Veins to all the parts of the body, is, as we instanced before, agglutinated to those upper parts, that were immediately agglutinated to the foundation parts in the Womb: and thus you see the Infant grows bigger out of the Womb, by agglutinating one afflux of blood to another. Upon this premitted illustration it's no hard task to express to you the meaning of *Fundamental* or *Essential Principles*, which imply nothing else than the forementioned *Foundation parts*. So likewise the *Essential* or *Balsamick mixture*, denotes nothing but the Sperm or Seed, whereof the fundamental parts consist; and it's called *Balsamick mixture*, because it's a glewy spumous matter, mix'd with a great quantity of *Plastick spirits* (or spirits of the Sperm, that form the shape of the parts in the Womb) into the consistence of a Balsam, and may not improperly be named *Essential*, from its constituting the essence of the parts. The said *Plastick spirits* are conominated with a powerful heat, which is therefore denominated the *Innate heat*, because it's rooted and fix'd in the fundamental parts, and is inseparable from them during life. The *Balsamick moisture* expresses the glewy spumous matter of the Sperm, which is termed *Radical*, or the root moisture, because it's the root and foundation of all the parts of the body.

Finding you thus conducted through a smooth way, we'll instantly open a door, to give you a passage to a more abstruse, but pleasant speculation, *viz.* the manner of a proper and improper Consumption, together with the reason of the incurability of the former, and facil cure of the other. The Sanguin
parts,

parts, that are superstructed upon the said Spermatick, or rather Fundamental parts, out of the continual afflux of blood to them, may per-chance be wasted or diminish one day for want of materials; namely blood, or by reason of some indispotion or fault in the blood; the next day possibly those defects of the blood may be supplied by a copious afflux of good blood, whereby the preceding diminish'd parts happen to re-increase. Which ebbing and flowing of the parts may in no wise be censured a Consumption, improper or proper. But supposing the forementioned Consumption should prove so durable, as to absorb and extenuate the said Sanguin parts to an extreme degree, it's evident, that the Fundamental parts must necessarily come into danger, which being once attacked, and considerably consumed, the superstructure must unavoidably fall and come to ruine; which degree of Consumption we term a *proper Consumption*, as obtaining its seat in the foundation of the body, and admitting for the most part of no cure, or at least a very difficult one. We may appositely compare this discourse of a proper and improper Consumption, to a decaying house, which though decaying or falling away by losing a roof, or a wall, comes in no great danger; but if neglected, the house begins to totter, and continues its rupture to the very foundation, which once wasted or endamaged, the house must necessarily fall; and so the case stands with a superficial or improper, and a fundamental or proper Consumption of the body. So that as you'll read in the next ensuing Chapter, it's not every over-fasting, or over-labouring, or Physicking, that renders a man lean, and extenuates his parts, comes within the Sphere of a Consumption, since such an impair is soon rectified again; but as I inserted in the 4th Chapter, it's a durable and somewhat an habitual extenuation of the Sanguin or Flethy parts, that are not easily reduced to their pristne constitution, by reason of some habitual fault or disease of an Entrail, moving directly to the Fundamental parts, where it may effect a perfect Consumption.

CHAP. IV.

Of the Nature of a Consumption in general.

THE word *Consumption* being applicable to a proper and improper, or true and Bastard Consumption, requires from us a Generical description, quadrate to both. So that a Consumption in that respect, is a counter-natural, Hectick, latent, and equal diminution, extenuation, or rather a wasting of all the parts of the body, notwithstanding the daily ingestion of food with appetite. Whence appears, that the diminution or wasting of ones flesh in Feavers, is not to be termed a Consumption, because the extenuation is acute, and Schetical, that is violently quick, not lasting, and of no difficult cure; whereas in a Consumption the diminution is slow, durable, fix'd or habitual, and yielding to no easie cure. Neither can it be reputed a Consumption, where the body is suddenly extenuated by fasting, that being rather a disease of the mind. refusing a timely supply of food to the body. Moreover it's requisite the extenuation should be universal, and not of some parts only, as in a Dropsie, where the upper alone do undergo a diminution, and the lower an increase; nor of a sing'e part, in which case it's stiled an *Atrophy*, or withering of a part; as an *Atrophy* of an Arm, Leg, Toe, or Finger. Lastly, the diminution of parts must be latent, not caused by an over-labouring, or want of sleep, or by being over-liberal in satisfying Womens impertinences, the causes whereof as they are externally obvious, so they imply no Consumption; though indeed there be a manifest shrinking of the flesh, especially in the last instance, viz. excess of *Amours*, which in many we may observe to cause the appearance of a perfect Consumptive, or *Hippocratical face*, as hollow Eyes, a sharp Nose, shrunk Visage, &c. Insomuch that it's impossible to distinguish them from the last degree of Consumptives, but by their having a livid circle

circle about their Eyes, (a peculiar sign of a goatish extenuation) their Schematicall leanness, and the absence of an *Hectick* Fever.

Many through their extenuation by a course of Physick, do oft put a fallacy upon peoples fancies, that judge them Consumptive, and particularly those that are Physickt for a Clap, whose specifick disposition of body at that time, is in a fortnights course to be reduced to an *Hippocratean* Visage, in such sort, that their acquaintance do usually give them up for lost; but herein their state is differenced from a proper Consumption, that upon their entrance into a course of Physick, they are apt in a very short time to lose their flesh, so as to counterfeit Anatomies, and afterwards upon the least intermission of their Medicines, to impinguate to admiration; besides their facil support of churlish Remedies, which none but Pockified Patients could sustain with so small an impair of strength,

CHAP. V.

Of the Nature of a Proper and True Consumption.

IN the preceding Chapter, we have set down a description of a Consumption in general, comprehending a Proper or True, and Improper or False Consumption. Our present purpose is to begin with the first, and give you a brief, but plain, explanation thereof. Wherefore note, that Physicians when terming a Disease (but in their sense it's rather a Symptom) a Consumption, do for the most part intend a proper Consumption, which we do here describe, *To be an habitual (or Hectick, confirmed or radicated) slow extenuation against nature; or rather a devouring of the Fleshy and Spermatick parts of the body, through an immediate slow corruption of the Essential mixture, viz. the Radical moisture, and the Innate heat.* Whence you may deduce, that ordinary extenuations of a Month or two, more or less, are not

to be nominated Proper Consumptions, which relating to the profound *Balsamick mixture* speak great danger of death, difficulty of cure, and implicitly a long space of time before any such offence against nature can be offer'd, because of the deep latency of the substantial principles,

Consumptive extenuations must be *against nature*, to exclude natural ones, occasioned through want of Food required to fill up the vacuities of the parts, that happen through their daily dissipation; but it's rather an *absorbing or devouring of the parts by corrupting their Fundamentals*, whereby every part doth not only shrink, but grows sensibly less in it's substance, so as the parts, as far as they are consumed, can never be recovered, or made greater, by reason of the dissolution and corruption of their *Fundamental mixture*, and the return of their substantial principles into their first elements; unless it were possible to infuse new substantials into them, which to imagine feasible, portends a man to want a grain of his right Reason, and certainly none but such, as pretend to be meer Chymists, would assert, that Potable Gold (*aurum potable*; or Gold Chymically reduced to a Liquor, or a thin Oyl, thereby being render'd potable, or fit to be drank) contains a virtue of recruiting or augmenting Natures Essentials; which if possible, it's requisite the said *Potable Gold* should be endued with a capacity of being agglutinated, and assimilated to the *Immate heat* and *Radical moisture*; or at least be virtuated with a power of generating the said essentials out of the humours within the Vessels. The former of these instanced ways is rejected, because it's impossible a mineral (as Gold) that is inanimate, and incapable of receiving life, and of another *genus*, should be converted into the highest and purest Degree of an animate substance, as the Spermatick essentials are; for if minerals are not convertible into another *Species*, though of the same *Genus*, much less can they be surmised reducible into a *Species* of another *Genus*. Certainly what cannot be expected from animated Plants, yea *Animals*, which though belonging to the same

Genus are onely convertible into flesh and other dissolvable parts, but not into *Spermatick* ones, it is a vanity to look far in dead minerals. Touching the vain effects of *Aurum potabile*, you may read more at large in the *second part of my Philosophy, Book 1, Chap. 1, Par. 5*. In *summa*, unless it were imaginable to infuse the same animate living *Sperm* into the substance and penetraills of the parts, it's ridiculous to expect reparation from any other means; which makes it apparent, that it's more easie to generate a new man, than to repair one, that's partly consumed in his substantials. This by the way, but to return to the explanation of the fore-stated description: Putrid Feavers depend upon the putrefaction of the blood, whose immediate effect is the corruption of the said nutritive humours, but mediately and swiftly (if tending to death) corrupting the essential principles of the parts; whereas in a proper Consumption the corruption is immediate, and slow. Likewise other Diseases, as Dropsies, Jaundises, Phtisicks, &c. to arrive to the period of life, must necessarily cause a corruption of the essentia, though slow, yet not immediately, but mediately by corrupting the blood.

Not to be deficient in any thing, that may add to the illustration of the subject of this Chapter, we shall annex *Galen's* definition of a *Simple Tabes*, or a perfect Consumption; *lib. de Tabes*. *A Consumption is the dying of a living Creature through dryness*. This description is generical, extensible to Consumptions of ulcerated Lungs, and those that attend simple *Hectick Feavers*; and so far it's agreeing to ours, that it confirms the latter branch, *viz.* that it is a devouring corruption of the essential mixture, which consisting chiefly of an oily moisture is corruptible through dissipation, or being dryed away, which *Galen* here intends by *dryness*, to wit, the drying away of the Balsamick moisture. Moreover *Galen's* Commentators make mention of a two fold dryness, the one concomitated with a heat, which they call a *Terrid Tabes*; the other with a coldness, termed *Ex morbo Scirrhoso*, when the parts are consumed through extinction.

tion of their *native heat*, and dissipation of their *Radical moisture*. *Galen* in the fore-cited Book subjects all the parts of the body to a simple Consumption or *Tuber*, excepting the Lungs, which being of a moist and soft temperature seem not at all disposed to suscepr any dryness. But on the contrary, it is ordinary for Smiths, Cooks, and others, whose employment is conversant about the fire, to incurre such an extream dryness of the Lungs, that in the dissection of their Carcasses, they appear more like Sponges than moist Lungs; the like observation you will read below, touching the withered Lungs of one *Penarvus*.

CHAP. VI.

Of the Nature and kinds of Bastard Consumptions.

IMproper or Bastard Consumptions are onely slow growing extenuations of the fleshy parts, directly moving to a true and proper Consumption, by reason of some indisposition of the intern parts, humours, and influent Spirits. In proper Consumptions there is a devouring of the Spermatick parts, and essentials, here onely of the flesh and humours. So that a Bastard Consumption is curable with ease, because it is no more than a superficial and a growing Malady, relating to the consumed fleshy parts; but the other implies a very difficult cure, not by restoring the Spermatick parts, (which as we shewed in the preceding Chapter is impossible;) but onely by stenting and removing the Corruption of the fore-mentioned Essentials.

A Bastard Consumption chiefly comprehends these following. 1. *An Hypochondriack Consumption.* 2. *A Scorbutick Consumption.* 3. *An Amorous Consumption.* 4. *A Consumption of Grief.* 5. *A Studious Consumption.* 6. *An Apostematick Consumption.* 7. *A Cancerous Consumption.* 8. *An Ulcerous Consumption.* 9. *A Dolorous Consumption.* 10. *An Aguish Consumption.*

11. *A Febril Consumption.* 12. *A Chachectick Consumption.* 13. *A Vermineous Consumption.* 14. *A Consumption of the Rickets.* 15. *A Pocky Consumption.* 16. *A Poisonous Consumption.* 17. *A Bewitch'd Consumption.* 18. *A Consumption of the Back.* 19. *A Consumption of the Kidneys.* 20. *A Consumption of the Lungs.*

All these tending to a true Consumption, unless anticipated by a mortal acute Disease, do justly come under the notion of Bastard, or growing Consumptions. Neither is it our purpose to treat farther of these Diseases, than relating to Consumptions, the manner whereof, how they may be conceived to cause such extenuations, we shall succinctly set down in particular Chapr.

CHAP. VII.

Of an Hypochondriack Consumption.

AN Hypochondriack Consumption is an extenuation of the fleshy parts, occasioned by an infarction, and obstruction of the Spleen, *Pancreas mesenterick*, and Stomachick Vessels, through melancholly, or gross, dreggish, tarrarous humours; whereby it happeneth, the blood is not sufficiently defæcated, or clarified, but remains muddy, and ditchy, which stagnating thus for a while turns saltish and acrimonious, offending and perverting the Stomach, Spleen, and Liver in their Offices, a necessary precedent of vitiated, which being rejected by the parts, the body must needs fall away for want of better nouriture. This salin sap of the Vessels by being refused reception of the parts, induces daily a greater ferocity, and declares it self in a more hostile manner, by insinuating into the profundity of the parts, and so drying, absorbing and consuming the *Radical moisture*, and *innate heat*, arrives to a Proper Consumption. Add hereunto the continual vigilies melancholique, sorry, dull, lingring passions, the said Hypochondriack Patient is precipitated into, whereby the spirits being rendered dull,

stupid,

stupid, languid, and suppressed, are deserted incapable of ventilating and purifying the blood, and debilitated in attracting nutriment for the parts, which consequently must wither and shrink. It's no wonder therefore so many Melancholicks do daily drop into perfect Consumptions, since their prævious indisposition doth so directly tend to an absolute marcor.

Among the rest of the Entrails, we have inserted the Spleen the chief seat of this *Hypochocondriack* evil, against which assertion may be objected; that the Spleen rather seems to be superadded for some use, than any publick function of deſtinating or engendring blood. The use allotted for it, may be to fill up that empty space, that would be, if the Spleen were wanting, or to transmit heat to the stomach for to promote digestion, or to serve for a supporter to the Veins and Arteries, that pass through it to several parts of the body. That it is destined for any absolute necessary function of generating or clarifying the blood, is inferred from that ancient custom, *Platus*, *Haliabbas*, and *Pliny* lib. 11. cap. 37. speak of, where they were wont to burn the Spleen of their foot Courſers, that used to run for sport or wagers, and some they would quite cut out their Spleen, to make them run lighter, and render them long winded; because the Spleen is otherwise apt to weigh down the *Diaphragma*, which is a chief instrument of Respiration. *Ronsæus* in his *Treatise de Part Cas. Sect. 4 cap.* inserts an observation of several, whose Spleen were cut out; and of another whose Spleen was quite worn or dried away, and nothing remaining but the outward skin. We do easily admit of the possibility of the foresaid practice, since I have seen a trial made of it upon a Dog, but with this consequence, that it certainly shortens life, and renders the remaining course impeded with sundry troubles and diseases. In the mean time that office, which we allow the Spleen, is performed by the Liver, *Pancreas* and other parts, though with some difficulty, because they were overtask'd; for doubtless, in that case the grosser part of the blood is evacuated by the *Hæmorrhoids*, as it is usual in other accidents, when the body

is mutilated of an Arm or Leg. So that it appears the Office of the Spleen is of great importance, though it may be supplied by other parts, in case it be diseased, obstructed, or excised. The same exception might be started against the Liver; for were it not for the effusion of blood of those great veins, that have their root in it, (or according to others terminate there) which would necessarily follow an excision, the Liver might not only be excised, but its Office likewise supplied by the Spleen and the other parts. Since I have drawn my Reader a little out of the way by this objection, I shall conduct him back to the remainder of this Chapter, which is a brief inventory of the Signs of an *Hypochondriack* Consumption, that so he may not be surprized with the fate of it. 1. There is a frequent rumbling noise under the Stomach, thwarting from the right side to the left, and thence back again. 2. Pinching pains about the Stomach, as if they would girt a mans body close together. 3. Glowing heats under the short Ribs. 4. Frequent belchings, that smell sowre, or stink. 5. A windiness and puffing up of their Stomach, especially after dinner, and in the morning after they wake. 6. Much spitting. 7. Vomiting, or at least an inclination to Vomit. 8. If upon these Signs you find a wasting of your flesh, then look about you, especially if troubled with a Cough.

CHAP. VIII.

Of a Scorbutick Consumption.

THE Scurvy is discovered a Melancholique Disease through its dreggish tartarous Eruptions, as boils, pustles, &c. wherein it's differenced from *Hypochondriack melancholy*, whose tartar is retained within the body, and for that reason proves by far more incommodious, (as appears by those doleful passions) which if it were propelled, in Boils, Botches, or Ulcers, as in the Scurvy, would rather conduce to health, those sharp scorbutick dregs imitating the nature of yist, in causing the blood to ferment or work out into those Eruptions, whereby the blood is wonderfully clarified and purged. Hence it is, that many Melancholiques and Splenetick persons are of an exceeding merry and cheerful disposition; by reason their melancholy by causing their blood to work, doth so much clarify it, whereout the spirits must needs afterwards be generated very clear, lucid, and lively.

But of this I have discoursed more at large in *Venus unmask'd*, Book 1. Art. 37. Par. 134, 135. However, though the Scurvy proves so healthful during it's commencement and augment, yet being once advanced to a state, is found to have indued a more disobliging and corroding nature, (as appears by those arthritick night pains, and Phagedenick Ulcers it causes: Read my *Vener. Discovery* Book 1. Art. 9. Par. 39.) through the mutation of it's *Nitrous* and *Vitriolat salt* into an *Armoniacé*, which partaking of so penetrating and corrosive a nature, doth attaque the fleshy, and immediately after tend towards the corrupting of the Fundamental parts.

A Scorbutick Consumption is easily discerned by observing a lingering wasting of ones flesh upon a prævious Scurvy, attended with a Cough; the Signs of a Scurvy I have set down in *Venus unmask'd*.

CHAP. IX.

Of an Amorous Consumption.

OF all Bastard Consumptions none doth more rapidly occasion an extenuation of the flesh, than an Amorous case, which where it doth fasten, immediately causes a very sensible falling of the countenance, it being a common remarque, when Maids suddenly grow thin-jawed and hollow-eyed, they are in Love. Neither is there cause wanting for so subituous an alteration, where there is such a lingering, sighing, sobbing, and looking for the return of the absent object, the thoughts so fix'd, that they are employed upon nothing but the past Vision; and the mind all that while so disturbed and perplex'd with hopes, doubts, fears, possibilities, and improbabilities, that the heart strikes five hundred sarts of Puls-s in an hour; and hunted into such continual palpitations through anxiety and distraction, that fain would it break if it cou'd. By means of all which alterations, violent motions, frights, fears, and other passions, the Animal and Vital spirits suffer such losses and dispersions, that we see its ordinary for young Wenches to be reduced to faintings, swoonings, and extreme weaknesses, to the admiration of their Parents, whence such subituous and effroyable symptoms shuld source. Galen among the rest of his remarques. (*lib de praecogn. ad Posthum. cap. 6.*) tells us of a Woman Patient of his, whom he found very weak in bed, continually tossing and tumbling from one side to the other, and totally deprived of her rest. No extern or intern cause could he discover of this malady, neither would she contribute any thing of her own confession, though he oft required it of her, which kind of more deportment gave him suspicion of some melancholy, or love business the woman was troubled with; however he repeated his visits the second and third time, though with as little satisfaction as before; but at last it happened one came to visit her, and told her she had

had been at the Theater, where she had seen *Pylades* (one of the Players) dance, whereupon *Galen* observed her to change her countenance, and immediately feeling her pulse, found it to beat very various and disturbed, a sign of some trouble of the mind, and so perceiving the same disturbance of her pulse, as oft as *Pylades* was discoursed of, was confirm'd in his opinion, that all those symptoms were a product of her Love. *Aretaus lib. 3. cap. 3.* instances likewise a young man, involved in the same passion, and surprized with the worst of symptoms. And beyond all this, *Valer. Max. lib. 5. cap. 7.* records *Antiochus* the only Son of the King *Seleucus*, deeply fallen in love with *Stratonica* his Mother-in-law, who piously dissembling his burning passion, præcipitated himself into a most dangerous Consumption, the cause whereof his Physician *Erasistratus* could in no-ways descry, before such time as *Stratonica* entering the room, mov'd a blusky colour in his face, and rendred his aspect vivacious, but deserting him, he soon relapsed to the same paleness and languor; which ebbing and flowing of his countenance, with the uncertainty of his pulse, certified *Erasistratus*, of some Love-wound his Mother had struck upon his heart; and declaring this accident to the King his Father, almost cast down with grief for his Son, now e'en stricken with his last fate, he soon yielded his dearest Wife for a remedy to *Antiochus*, considering it was chance, striving with his unparallel'd modesty and bashfulness, had reduced him to that extremity. *Hippocrates* shewed himself no less skilful, in discerning the discriminous state of *Perdiccas* King of *Macedonia*, occasioned by the doting Love he harbour'd in his breast for *Phila*, one of his Fathers Concubines, whose presence at any time excited a great alteration of his pulse. But these passages that resent so much of natures impressions, do in no wise merit to be admired at, when brutish dotings prove so efficacious in impelling bodies into a Marcour; as Historians verifie of a rich *Athenian*, and indifferently descended, who spying a marble Statue erected in a publick place

place of *Athens*, and very curiously wrought, grew so passionate upon it, that he spent whole nights in imbracing it; at last desirous to impropriate this object to himself, wooed the Senate to part with it, offering to lay down a treble value; but they censuring it impious, to make Merchandize of what belonged to the publick, denyed his importune request, whereupon he increased in fondness, and bestowed a Golden Crown upon it, Cloathing it also with rich and costly Apparel, adored, and oft prostrated himself before it, which the Senate judging indecent, forbade him making any more addresses to their Statue. The young *Athenians* finding himself deprived of his joy and delight, fell into a Consumption, and before that could limit the course of his life, he cut his own throat. This passion was not so ridiculous, but it was exceeded by the King *Xerxes*, whom many Authors affirm to have been strangely inamoured upon an Oak, which he would oft hug and kiss, as if it had been some pretty Woman. Many more modern instances we could produce to illustrate the force of this sort of passion upon bodies, which we refer to another place. These commotions of the mind and body do after a short continuance menace a Consumption, by oppressing the heart and its vital spirits with such throngs of blood and spirits, that are impelled and cramp'd into its Ventricks, whereby the heart is choak'd and obstructed in its pulsation, and consequently hindred from transmitting vital blood to the parts, which for want thereof must necessarily wither and dry away; moreover in that case the blood grows thick and muddy for want of motion, and so acquires an ill quality, and causes obstructions, as we have expressed in the preceding Chapter; besides the spirits growing dull and stupid, do not perform their office in drawing the blood to the several parts, which must necessarily add very much to the wasting of the body. Lastly, if those love frights prove very violent, the blood and spirits returning in great streams to the heart, may not only suddenly choak it, but also extinguish its Innate spirits, and so that
doting

doting passion happens to terminate into a mortal *Syncope*; thus *Euryalus* a Knight attendant to the Emperor *Sigismund*, taking leave of his Mistress *Lucretia* of *Siena*, præcipitated her into such a Love-fit, that within a few hours after she Ghosted; which course *Euryalus* was like to have steered, upon the news of that sad accident, had his passion not been diverted, by some recreation his friends gave him. The like fate befell a *Dutch* Gentlewoman, upon the sudden death of her Puppy dog, which she doted upon beyond imagination, as the Scene afterwards attested.

But young blossom'd Girls seem to be troubled with another evil, to augment the fire of their doting passion, and that's their *Mother*, which must ever and anon be a fuming up to their throats upon the least disturbance of their *Amours*, as I have oft been a Spectator of several, that fell into most terrible fits of the Mother, five or six in a day, upon a rupture of Marriage. I shall finish this Chapter with a short observation of the Prognosticks of this *Amorous* Consumption. Young wenches smitten with Love darts, do not easily lose that impression, though diverted by their Parents, in shewing an impatry in their Fortunes, Families, Persons, &c. and therefore must be compelled to marry such as please their Parents, perhaps perswaded by some Bawdy-Broker, who (according to custom) takes ten in the hundred for so much Portion he procures, and so much Joynture answerable to the current rate of the Market, much after the form Cows are sold in *Smithfield*, according to the goodness of their Hides and Tallow. In the mean while these Lasses droop, between a lingering after their first Loves, and a certain chastity that forbids 'em eating Flesh and Fish in one day. The prevention of this mischief is prescribed by the Jewish custom, in penning up their Daughters, and permitting them to be acquainted with none, but such they intend for their Husbands; for beyond contradiction, Love admits of no arguments of imparities of Fortunes, Families, or any thing else, as this narrative witnesses of a Princess of *France*,
who

who walking melancholique alone in the field, fell in discourse with a *Flemish* Shepherd, and finding his person, talk, gesture, and tone of speech quite different from the Court Company, began to admire him, and grew so much enamour'd upon him, that before their parting, they design'd their secret transportation into *Flanders*; to which purpose she put her self into the Garb of a Shepherdess, and in that disguise lived many years; but discovering her self a little before her death, did profess her self the happiest person alive, not for her condition, but in enjoying him she first loved, and that she would rather ten thousand times choofe to live a Shepherdess (notwithstanding the hardness and vileness that attend so despicable a life) in the contentment and satisfaction of her Shepherd, than the glorious life of a Princess. If upon this you require a censure, I can but say, it was the humour of a Woman. Neither do I find men less estranged to extravagancies in this particular; *Lucius Vitellius*, the Father of *Vitellius* the Roman Emperor, a Sage and Prudent person, was so affectionately taken with a common Strumpet, that he would never suffer her to spit on the ground, but always saved her spittle in a golden Vessel he carried about with him for the same purpose, whereunto he added so much Honey as would make it into a Syrup, which he was wont to lick with the greatest delight imaginable. This relation doth not so much savour of folly, as that of *Galeazzo* (Duke of *Mantua*) of madness; he whilst sojourning at *Padua*, had so enslaved himself to a fond passion upon a Wench, that upon her commanding him to drown himself, he immediately gave Spur to his Horse; and so plunged himself head-long into the River. The great *Charlemain*, who was master of the better part of *Europe*, yet could not Master the passion he bore to a Gentlewoman, whom after she was dead, he would not suffer to be removed out of his Bed-Chamber in order to her Funerals, and though she stunk like a Carrion, yet scented to him like a Violet. What treachery men harbour within their breast to betray 'em to their
greatest

greatest Enemy, Death! what a strange enchantment, that renders men thus sottiſh, melancholique, and deſperate! Certainly this muſt be ſome curſe intailed upon mankind, for having originally groſſly tranſgreſſed in that particular. But what remedy to reſiſt ſo great an evil? Women in this caſe require the precedency of cure, as being the firſt occaſion of that ſin, and firſt cauſe of the curſe, witneſs elſe mother *Eve*, who could ſhe but have paſſed by that ſinful curioſity, the Almighty in his wiſdom had reſerved a more noble way of man's propagation, in lieu, that whereas man is now begotten in the burning Sin of luſt like a beaſt, and born creeping out of his mothers belly downwards towards the earth with ſhame, he would have been begotten in a more ſpiritual manner, and have been born gloriously, making his firſt aſcenſion towards the heavens to ſalute his Creator.

However, notwithstanding all theſe diverſifications, they will now and then take an occaſion to fall in Love, though it be but by hear-ſay, as *Guyon* writes in his *divers Lessons* 1. part fol. 365. of three Gentlewomen, that fell ſtrangely in Love with one and the ſame perſon.

CHAP. IX.

Of a Conſumption of Grief.

Grief protracted to ſome ſpace of time, doth inevitably abſorb the fleſhy parts of the body, and ſtrait-way haſten to a perfect Conſumption. Grief is a pain of the ſoul for the abſence of ſome good, or the preſence of an evil thing. Now, as far as the ſoul o'retops the body, ſo far its pains, or rather mournful ſenſations, exceed thoſe of the Carcaſs: A Gowt, a Colick, the cutting off of an Arm or Leg, or ſearing the Fleſh with an hot Iron, are but Pleaſures to the pains of the Soul; for ſhe being chearful, doth as eaſily conquer, as endure them. But it's
other.

otherwise with the body, that immediately shrinks under the least pain of the Soul.

Among the varieties of Grief, the controversy of the greatest, is solely depending between Grief, taken for a *Disgrace*, and Grief for the loss of a *Relation*: And both these are such, as will atraque and conquer the wisest and most couragious of either Sex. Reason in either of these cases can produce no other, than trifling Arguments to suppress 'em. All Ranks of Nobles and Ignobles are observed to yield to the fury of Soul pains. *Bajazet* the *Turkish* Emperor, and *Tamerlan's* Prisoner, rather than to sustain the disgrace of being carried about in an Iron Cage, chose death, by running his Head against the Grates.

Seneca's Wife prefer'd dying with her Husband, before she would survive to grieve for his death.

Cecinna Petus being sentenced to death, but with a reservation, that he might make choice of his own way of dying, *Arrion* his Wife came to him, though full of grief, and in his sight drew a Dagger, and stabbed her self, crying out, the wound I have made doth not pain me, but the wound that thou wilt make, O *Pete*! pains me.

To give you an Emblem of a more Chronical operation of grief, wee'l commend a Narrative or two more to your Reading.

One Captain *Munk* a Dane, famous for the Expedition he performed to the North, to discover a nearer passage to the *Indies*, after a most dangerous Winter Quarter returned home, to give an account of his Voyage to the King of *Danemark* his Master; who being dissatisfied at his deportment, thrust the said Captain from him with his Cane, whereupon he took his Leave, and went home, but with such a resentment of the disgrace, that some few days after he put forward to another world.

The like Scene we observe in *Don Olivares* the great Favourite of *Spain*. who soon rendred his life to the Conquest of grief he took for the disgrace of being deposed of all his Offices and Dignities,

Fates

Fates not much differing from this beſel Cardinal *Wolfey*, and many other Grandees, upon the like occasions.

This by the way, to illuſtrate to you the danger of a pain in the ſoul, and the near Sympathy there is between her and the body.

Touching the manner of cauſality, whereby grief effects ſuch fierce Symptoms, *viz.* a ſudden Death, and a lingring Conſumption, may be collected out of the preceding diſcourſe upon an amorous Conſumption, to wit, the former is cauſed through a full and ſudden irruption of thick melancholick Blood into the ventricles of the heart, thereby choaking the vital Spirits, and putting a ſtop to the hearts pulſation, which if intermitted but three or four Pulſes, portends a certain death. The latter is achieved by a gradual ſuppreſſion of the vital ſpirits, through heavy tartarous blood, which (namely the ſpirits) defecting, muſt neceſſarily cauſe an extinction of the innate heat and ſpirits, for whoſe nutrition they are deſigned, and ſo conſequently a perfect Conſumption muſt be the ultimate Iſſue. Add hereto the reſtleſſneſs and intermiſſion from ſleep griev'd perſons are moleſted with, whereby the blood is much dryed, the ſpirits conſumed, and Melancholy increaſed.

Moreover, as melancholick blood doth ſo much ſuppreſs the vital Spirits, ſo it's very unapt for miniſtring matter for new ſpirits, or being converted into fleſh, becauſe of it's groſſeneſs and crudity. Neither doth that blood continue long ſo, as I ſaid before, but acquires an acrimony, whereby it's much intend- ed in it's devouring and conſuming quality.

CHAP. X.

Of a Studious Consumption.

Moderate labour of the body is universally experienced to conduce to the preservation of health, and curing many initial Diseases; but on the contrary, the toyl of the mind, to destroy health and generate Maladies, by attracting the spirits out of the entire body from their task of Concoction, Distribution, and Excretion, to the brain, whither they carry along with them clouds of vapours and excrementious humours of the whole; thereby excessively annoying the brain and its faculties, impelling it into various Diseases, as *Catarrhs*, stupors, immutation of the memory and imagination; impairs of the external senses, as dulness of hearing or seeing, imbecillity in stirring or walking, &c. Likewise the other parts of the body, being deprived of their spirits, sustain very considerable damages; as, the Stomach happeneth to be weakened in its *Concoction*, whence crudities and loss of appetit; the Spleen and Liver in their Offices of defæcation, whence vitious, melancholick, dreggish, sulphurous blood, and obstructions of the Bowels and Vessels; the heart in its distributing the blood to all the parts of the body, and strength of pulsation, whence an *Atrophia*, or want of nutriment in the parts, the immediate cause of a *Studious Bastard Consumption*. Add hereto a sedentary (*sitting*) life, appropriate to all Students, crushing the Bowels, and for want of stirring the body, suffers the spirits to lye dormant and dull, whence costivenets, dispersing malign putrid fumes out of the Guts and Mesentery into all parts of the body, occasioning head-ach, flushing of the blood to the head, Feavers, loss of appetit, and disturbance of Concoction.

It is beyond imagination to conceive the sudden destructive effects of a studious life, some eight or ten years since there died at *Abington* one *Pendarves*, a hard Student, and Minister of that Town, being dis-

sected,

sected, his Lungs were found withered and dried up into an exact resemblance of a Spunge in point of substance and bigness.

The like Emblems we find frequently in Universities, where Scholars daily drop away of Consumptions.

CHAP. XI.

Of an *Apostematick* Consumption.

A *Postems*, although internal, do rarely cause Consumptions before they break, unless seated amongst the Glandules in the *Mesentery*, where I have observed them to occasion a very discernable extenuation; which Symptom seems very strange in that case, since a Physician can scarce find any sensible cause of so visible an evil, the principal intrails giving no sign of the least distemper, and the appetit consisting as formerly. In such a point many would impute the foresaid Consumption to obstructions, no other cause, disease, or part appearing suspicious; for a deep latent *Apostem* in the *Mesentery*, if of no great mole, cannot be sensibly discovered, but by conjecture, since the touch cannot penetrate so as to reach it, because of its deep situation, neither can the relation be expected from the Patient, because the part affected is insensible.

In the Hospital at *Leiden* some twelve or fourteen years ago, I observed the like accident in a Boy, who perceiving his flesh to shrink every day more and more, although without the least sense of any disease that should cause it, applyed himself to a Physician of the Town, where he then lived, who imputed the cause of his Consumption to obstructions of the Liver and Spleen, (a trodden Sanctuary for hidden diseases) and prescribed him a Deopillative and Purgative *Spozem*, not questioning his Cure. The youth finding no benefit, doubted his Doctor had mistaken the Disease; upon this resolves to go

to the University, to see what the Professors could make of it, who all cryed out against Hypochondriack Obstructions, except *Prof. Lindanus*, who conjectured it might be some hidden abscess in the *Mesentery*, which breaking some few days after was discovered to be an *Apoſtem* of the *Mesentery*, by the evacuation of the matter by stool.

How an *Apoſtem* in the *Mesentery* breaking, causes a Consumption of the parts, is apparent, *viz.* by immitting purulent fumes into the Arteries, and Veins, corrupting and affecting the blood with a malign quality, which proving very offensive to the parts, in subverting and poisoning their innate temperature, is rejected by 'em, whereby they are forced to wither for want of nutriment. The said purulent vapours crowding into the substance of the principal and sub-principal parts, *viz.* the Heart, Brain, Spleen, and Liver, do likewise so infect, poison, and destroy their *Innate* temperament, that they immediately begin to languish in their offices, to the great prejudice of all the body. But it's not so manifest by what means an *Apoſtem* in the *Mesentery* should occasion a *Consumption* before its *maturati*on, or breaking, since no *purulent* fumes can be supposed to be transmitted throughout the body before a *maturati*on; nor after, unless the humour break, because the said fumes cannot transude through the bag of an *Impoſthum*.

In my opinion the parts happen to be consumed for want of nourishment, that's intercepted from them through the *Apoſtems* tumid compression and coarctation of the *Meseraick* and *Lacteal* veins, whereby the transmission of *Chyle* and blood is obstructed.

CHAP. XI.

Of a Scirrhus Consumption.

IT's requisite I should first tell you, what a *Scirrhus* is, namely a hard tumour without pain, feeling to the touch like a stone, caused through a concretion of melancholick extravasate Blood. Setting aside the enumeration of compound *Scirrhus* tumors, viz. *Scirrhus* and *Oedematikus*, *Scirrhus* and *Phlegmonikus*, *Scirrhus* and *Erysipelous*, I shall only insert the kinds of generation of a simple *Scirrhus*; either it's primarily generated out of the effusion of melancholick blood, or secundarily out of the dregs and remainder of a *Phlegmonous* or *Oedematick* tumour. Either of these befalling the *Liver*, *Spleen*, *Stomach*, *Mesentery*, or any other important entrail, may cause an extension of the *Flesh*, by compressing the vital and nutritive Channels, and so intercepting the course of the blood and vital spirits in their afflux to the parts.

2. By vitiating the substance and temperament of the said Entrails, whereby the blood is not justly prepared for nourishing of the parts.

CHAP. XII.

Of a Cancerous Consumption.

Cancers invading any internal part of the body, do in some space of time through an *Arsenical* Sulphur and *Armoniack Salt* (read *Ven. Unmask'd*, fol. 65. & 67.) their constituent causes, corrode the flesh, and soon after corrupt the *Essential mixture*, which done renders them absolutely incurable, unless extirpated by excision or amputation, which within the body takes no place.

Hereupon the blood is soon vitiated with a malign quality, and its Course obstructed, which proves the immediate cause of an improper Consumption.

CHAP. XLII.

Of an Ulcerous Consumption.

IT's needless to premit the description of an Ulcer, since its generally known; I shall only observe their difference; some to be external, others internal; and some to depend upon the intemperament of the part Ulcerated, others upon the continual afflux of lacerative humours; and lastly, some to be irrigated with a more malign pus, than others. Of these its certain both extern and intern do oft cause a gradual maceration of the Flesh; but of externals only such; whose pus is virulent and malign, the steams whereof regurgitating into the Vessels, do sensibly infect the blood and the temperament of the chief intern members, where the parts happen to be extenuated in such manner, as we have once or twice illustrated to you already. 2. Extern Ulcers depending upon the transmission of vitiate humours out from within the body, do occasion an extenuation of the parts, by attracting and depriving them of their nutriment, as I once observed in a youth in the *Charité* Hospital at *Paris*, who through the daily and copious efflux of matter through the Orifice of a deep Ulcer in his Thigh, was reduced to a Skeleton, and so within a while after dyed of a perfect Consumption.

Intern Ulcers impell the parts into Consumptions through their purulent fumes, thereby poisoning and infecting the blood that should nourish them.

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CHAP. XIV.

Of a Dolorous Consumption.

Violent pains are only apt to cause inflammations and acute Feavers, which terminating to a good or evil *Crisis*, are not likely to occasion Consumptions; so that it's only lingring, soft, durable pains, do dispose Patients to them, by oft attracting the spirits from other parts, and spending them; for nothing doth wast the spirits swifter than pains; so that pains for spending of the spirits of all other accidents come nearest to the copious and swift loss of spirits by *Phlebotomy*: Now how the diminution of spirits causes a Consumption, we have set down before in the preceding Chapters.

Add hereto the interception of sleep that pains occasion, which doth very much increase the dispersing and depopulating of the said spirits.

Next to these lingring durable pains, short intermittent, or swift recurrent pains do precipitate Patients into Consumptions; as lingring pains of the Stone, recurrent pains of the Seomach, Meagrimis, and oher sorts of recurrent Head-aches do frequently macerate the parts, and render their looks Consumptive and pining.

CHAP. XV.

Of an Aguish Consumption.

AGues if deeply radicated, do frequently impell bodies into Consumptions, by vitiating the Liver and Spleen, and perverting their Offices.

Among these, *Quartans* and *Tertians* of a long continuance do most menace this Symptom; the former as depending upon a corrupt incinerated melancholy, and the latter upon an adust *Scribial* or *Ruginous Sulphur*; both these being very active in

devouring the fleshy parts, and intrenching upon the fundamental mixture.

A true and simple *Tertian*, terminating according to the ordinary observation, in seven returns or *Paroxysms*, is now and then succeeded by an *Hectick Fever*, a fellow Symptom to a true *Consumption*, by reason of its swift termination, leaving some deep relicks of its cause in some of the chief parts, where it lyeth closely impacted, and is not easily extermined.

Now, had the said *Tertian* been of a more slow and gradual pace, it would gradually have expelled those Relicks; so that you may know how dangerous it proves, for an *Ague* to disappear without taking Physick.

CHAP. XVI.

Of a Febril Consumption.

WE have oft observed, that malign continual peracute Feavers, do after most dangerous and doubtful attacks suddenly remit into a sensible abatement of the ardent heat, insufferable thirsts, immanous Head-aches and Phrensies; besides a change of their low quick inequal Pulses, into more ordinate ones, and a mutation of their red fiery Urin, into a thick milky colour and curdle setting; by all which appearances hundreds of young Physicians have been deceived, and thereupon confidently asserted their Patients free from all danger; but much to their shame; for these be certain signs of an *Hectick Fever*, and a true or perfect *Consumption*, as appears by their weak and languishing condition, without any sense of pain or heat, or perversion of their reason, which may continue so with them for two or three weeks, and then they expire like a wasted candle.

Moreover it's attested by many Physicians, that a *Continent Fever*, or a *Synochus immitis* doth sometimes migrate into an *Hectick Fever*.

CHAP.

CHAP. XVII.

Of a Vermineous Consumption.

Physicians do ordinarily observe three sorts of Worms, engendred within the body of man, viz. ordinary Gut-Worms of a long and slender shape like common Earth Worms, being generated out of a slimy matter, colligated from the Mesaraick Glands, and adhering to the intern tunicks of the thin Guts, which as soon as vivified through a vital spirit inclosed within that slimy matter, as it were in a bag, and so shaped into Worms, loosen and slide off from the intern tunick of the Guts, and frequently creep into the stomach for nutriment, being attracted thither by the sweet chyle, whence they are called Stomach or Maw-worms. These being most usually engender'd in Children, do commonly cause them to look hollow ey'd with a livid Circle about the under eye-lids, sharp nosed, thin jaw'd, and incommoded with a slimy mattery Cough, stink of Breath, and an Erratick Fever; all Symptomes very near a kin to those of a *True Consumption*, and if not prevented in time render their Subjects incurable.

The cause of the foresaid extenuation of body and hollow look, is imputed to the defect of nutriment, arriving through the chyle's being absorbed by the Worms, and the bloods vitiation by malign putrid vapors; smocking throughout the vessels out of a putrified slime of the Guts, and so consequently rendered unfit of being apposed to the parts.

The said putrid vapors through exciting a Fever, do colligate the Phlegmatick humours of the body and brain, which transuding or distilling to the Lungs cause their mattery Cough.

The stink of breath is caused through steams, rising from the corrupted chyle of the stomach.

There is a second sort of Worms, commonly resembled to a Womans hair-lace or Fillet, thence called *Tapia* or *Trina*, generated likewise in the Guts. The

shape of these Worms is flat, small, and round, like to Gourd Seeds, which being link'd together to the breadth and length of an ordinary Hair-lace, seem to be united into one intire Worm, which sometime is found to be of an incredible length, it may be of five or six yards, as *Tulpius* records in his observations. *Jacobus Oethaus lib. Observ. Med.* attests to have seen three Worms evacuated by a Woman, the longest whereof did equal Eighteen yards. *Alexander Camerarius* recites one of Twenty yards long. *Platerus* reports a view of several Worms, that were at least Forty foot long. The breadth of this Vermine is sometime an inch, other times half an inch broad. It appears usually of an Ash colour, mark'd with black spots, or cross lines going athwart, dividing it into thousands of small bodies like Gourds. Motion it hath none, so that it can scarce be termed a moving creature, neither doth it live, because it doth not increase internally like living creatures, but by apposition. So that it's called a Worm only from its external shape, and appearance; the head is small and long, and the tail short.

Persons thus vermified, seldom go to stool without avoiding a great quantity of those verminous seeds, and are oft incommoded with gnawing griping pains round about the Navil, oft times extending to the Hip-bone; which gnawing pains are apt to increase upon the least emptiness of Stomach, so that the Patient is ever obliged to fill his Gut with an immoderate proportion of food, not only for to nourish his body, but also to appease that ravenous Vermine, which notwithstanding doth defraud the body of its nutriment, and infects the spirits with malign steems, which in some space of time must necessarily produce a very sensible extenuation of the parts.

The material cause of this Worm is a vitious slimy chyle adured by a strong heat, that dries it up into such numerous bodies.

Ascarides are a small sort of Worms like Magots, bred in the *intestinum rectum*, or Gut of the Fundament,

ment, exciting an incommodious itching of the Fundament, with frequent desires of going to Stool. They are usually discovered by the excrements being perfused with them. This sort of Vermine, immitting putrid fumes into the Vessels, doth sometimes cause Faints, and Convulsion Fits, as *Jesselius* witnesses to have seen such accidents in several. They may also by the same malign smoaks occasion a decay of the parts, though more rarely than Maw-worms or a *Tinea*.

These *Ascarides* do now and then creep into the Thighs and other parts.

Worms are likewise generated in most other parts of the body, though very infrequently. *Bambinus* (if I mistake not) speaks of a Worm generated in one of the Ventricles of the Heart, the Patient dying of a Consumption. *Hollerius* reports a Worm discovered in a mans Brain. *Duretus* remarks another generated in the Kidneys, and evacuated by Urin. Several make mention of Worms engendred in the Lungs, Liver, Spleen, &c. all perducung their subjects into Consumptions.

CHAP. XVIII.

Of a Pocky Consumption.

THE ordinary back door the Pox goeth out at, when it commits its subject to the custody of its first Mother Earth, is a Pocky Consumption, occasioned through the dispersion of virulent steems out of the hearth of those Phagedenick Ulcers; by immanous arthritick pains, and continual vigilies. But since I have discoursed of this in my *Veneral discovery*, fol. 167, 168. I shall insist no farther upon it.

CHAP. XIX.

Of a Bewitched Consumption.

I Shall not here undertake the task of discussing the possibility of *fascious* Diseases, rather than refer your censures to such experimental instances as are produced for it. But whether those experimental remarques may be credited, and if so, whether to be imputed to Witch-craft, therein lyes the point of controverfie. Now these three Specifick notes will easily resolve the query.

1. The Symptoms of Witch-craft must transcend the dependance on natural causes, as Vomiting Pins, pieces of Nails, &c.

2. There must be several credible witnesses, that assest the sight of those supernatural Symptoms.

3. The said Symptoms, as they are supernatural, so they must be only curable by supernatural means, namely by Devout Prayers, or Diabolical Imprecations and Exorcisms, by the same or other Witches. Several there have been, that attested the sight of persons, that vomited Pins, Hair, pieces of Nails, Feathers, &c. these certainly are supernatural Symptoms, if true; but those witnesses being such, as their testimonies might well be doubted, infer no conclusion.

2. As certain some there have been that have vomited up the foresaid bodies, but they were such, as to get money from the Spectators, had swallowed up thick short blunt Pins, or Feathers, and vomited them up again voluntarily, as having a power to force themselves a vomiting at their pleasures by straining, or by other means in taking Vomitories *primarily*.

These two Symptoms are generally asserted *fascious*, viz.

1. A Lingring Consumption without a sensible internal or external cause; and yielding to no kind of Physical Cure.

2. Effroy;

2. Effroyable and supervulgar Convulsion Fits, distorting the Patients Neck and Back in a manner, that it's a Thousand wonders they are not broken, or dislocated, turning their eyes e'en round within their heads, deluding their Phantries with strange frightful visions, speaking strange languages, &c. an emblem of the first we have in the relation of King James the 4. or 5. of Scotland, who falling away in his flesh more and more every day, without the precedence of any Procatartick cause that should occasion it, as Melancholy, ill Diet, &c. and notwithstanding the helps of Physick against any intern cause or Disease that might be rationally conjectured, at last was suddenly cured by decharming the Witchcraft, that had long been suspected, and at length discovered in *Lanemark*, which was an Image of Wax exactly resembling the said King, (whereby it was also known) and pierced through in several parts of the body with Pins, and particularly in those parts, where the King felt his pains, which as they were taken out of such parts, so his pains ceased likewise at the same instant in the same parts; and being all drawn out, felt himself intirely cured, and sudden'y grew fat again. In reference to the decision of this instance; there can be only this objected, that had the King taken no Physick, his Disease might more probably have been suspected fascinous; but since he had made use of the best Medical helps the Art of man could afford, which continued for a long space do oft at last perform marvellous cures; the Kings fabulous recovery ought rather to be attributed to the Skill of his Physicians. Likewise Children are very apt to fall suddenly into a wasting of their flesh, which happening as the other instance without any visible cause, is frequently termed a Bewitch'd Disease; but questionless that Symptom must depend upon some obstruction of the Entrails, or Verminous disposition of body; and therefore a meer hallucination of the Vulgar.

The second particular is exemplified in Hysterick Women, especially Maids, the raritie of whose Symptoms

Symptoms doth oft strike such an attonement into Spectators, that they confidently report them possessed with the Devil. In the year 1661, there lived one *Mary Waite*, of the Society of Free-willing Baptists, at *Horly* in the County of *Oxon*, who was frequently troubled with miserable gripes in her Guts, pinchings at her heart, choaking at her throat, suppression of her breath, blows on her head, ejaculations from her seat, and sometimes off of the Horses back whereon she rid, now and then was struck dumb, deaf, and blind, oft entertained with Angelick Visions, and reduced to a very low ebb of Strength, &c. all which extravagant Symptoms her Visitors were pleased to term Sufferings and Buffetings of *Satan*, and accordingly, to the intent of turning this evil one out of possession, they spent near upon a Twelve-month with her in Prayer, but to little purpose, until such time that one of her Visions revealed to her, that she should feed upon bread and water, boild to *Panada*, and drink nothing but Spring water; whereby she soon grew rid of her Devil, and intirely recovered. To this day cannot that people be perswaded but the foresaid *Mary* was possessed with the Devil, and ascribe her deliverance to their implorations; so that judging the nature of the Disease by the remedy, (*a juvantibus*) if we believe she was delivered from those Fits by Prayers of the Godly, we cannot deny the Disease to be Diabolical: But since the case appears quite in another dress to the eye of a Physician, who can soon produce parallel Symptoms, if not worse, issuing from ordinary Diseases, we may justly doubt of the rise of this.

It's not rare to see Amorous Girls, through the fury of an Hysterick Paroxysme, cast into a Trance for an hour or two, and all that while under a resemblance to the features of death; and possibly diverted with some merry Phantries or rare Visions of their Sweet-hearts, or of Kings, Princes, &c. and it may be some a Courting or Embracing of them, which makes 'em now and then burst out into a strange Fit of laughing, to the amazement of their Visitors,

Others

Others again of a more zealous frame, during their Trance seem to converse with nothing but Angels or Devils, as this foresaid *Mary*, who according to the Narrative seems to have had several interviews and discourses with Angels and Devils, the contents whereof she afterwards recited to her Brethren, who faithfully recorded them upon Parchment, as some new Revelations.

But those of a more trist and melancholique composition, their Hysterick Trances proving Tragick perspectives to them, perhaps of beholding the murder or execution of some of their dearest Relations, or those they bear an affection to, are incident into sudden cries and howling tears.

And lastly, the Fits of others seems most Energick in their tongues, in occasioning them to speak strange Languages, and Sentences like Oracles; to which latter some of this age have given an equal credit, with that of the Ancients to the Oracles of *Delph*.

It's inserted in Histories, that a Maid of *Lige*, whilst detained with one of her Uterin Passions, expressed her self very fluently in the *Greek* Tongue, although when released of her Fit, she was utterly ignorant of the said Language.

Another *Italian* woman *Peter Messias*, or *Camerarius* makes mention of in his *Hor. Succ.* who proving Phrentick through the extremity of a Fever, spake very good *French*, without ever having been known to be experienced in that Tongue. But to return to *Mary*, wherein I do retard my self somewhat longer, since an intire Tract has been published by her Brethren, to delude the world with their miraculous casting out of a Devil; which all that while proved to be no other than an Hysterick Passion; and if that may be termed a Devil, then many an Hysterick has a Devil more in her than she had before.

To render the point more clear; her choaking in her Throat, griping, and pinching of the heart, her trancing, imaginary beating of her head, (which is no other than a sudden Convulsion of the *Dura mater*) her being cast off her Seat or Horses back,

an effect of a strong Convulsion, violently and swiftly retracting all the Muscles of the body one way, which must needs be forcible enough to cast the body to a great distance; for a man voluntarily can cast his body a great way by leaping, through the natural impulse of some of his Muscles, much more when they are all violently moved one way by a strong Convulsive motion; her strange visions and imaginations, &c. are all genuine Symptoms of an Hysterick Passion, or Fit of the Mother, fuming up in malign and poisonous clouds to her Guts, and there causing a griping; thence to the mouth of the stomach, and there occasions that seeming pinching at her heart; thence to her Heart, where it caused a *Deliquium* and *Syncope*; so up to the Lungs, whence her choaking; and thence to the Brain, the occasion of all her depraved visions; or sometimes those venomous fumes might directly have tended to the Brain, and spring of the seven pair of Nerves; and thence down the Back, where they may impell all the Nerves and Muscles into a Convulsion. Add hereto her cure by *Panada*, and drinking of Spring water, (*argumentum a juvantibus*) singularly conducing to the repelling of those urserin fumes, and coarctating the passages, whereby these said fumes must necessarily be intercepted, and in time absolutely cure her.

However this one Symptom seems the strangest of all, that as she rid on Horse-back, she saw the Devil twice making to her in the shape of a black Angel. As to this I am very apt to believe her; and the manner thus: her Imagination being depraved with those black Hysterick smokes, and accustomed to receive an impression of a Devil, from those black clouds forming themselves into such a shape within the Cells of the Brain, possibly just at the termination of the *Optick nerves*, they might easily return to the same shape and impression; besides, those clouds so shaped might as well make an impression upon the roots of the *Optick Nerves* within, which continued to the eye, especially if debilitated, cause

the same perception, as a wind within the head, when the brain is distemper'd by a cold, beating against the root of the auditory Nerve, (the sinew of the hearing) and protracted to the *Tympanum*; causes the sensation of a noise, as if it were heard from without, though it is not; or in short, why should not the Eye be subject to be deceived by an object from within, as well as the Ear by an internal noise, or the Tongue by a taste from within? that it is so, is apparent in Phrenticks, who do really imagine, they see that without, which their imagination is affected with within.

CHAP. XX.

Of a Consumption of the Back.

A Consumption of the Back here implies little more than a sensible gradual diminution of the strength in the Back, arriving through a counter-natural proflux of *Sperm*.

Common experience is a suffrage to *Galen's* dictate, that a natural and moderate evacuation of *Sperm* through Venereal Embraces, doth greatly conduce to the preservation of health; disposes a man to fetch his breath more freely, and renders the body light and sprightly; and that not only in men, but other Animals; a Cock hath no sooner pleased a Hen, but presently after he Crows; a tone that corresponds to singing, attesting his mirth and spriteness: the reason is, because *Omne nimium est Natura inimicum*, whatever is over-much is offensive to Nature, as oppressing the spirits; which burden being diminish'd, or taken off from them, must needs render them more lively and lusty. Now the more noble and excellent that is, which is abounding, the greater damage it imports; and therefore blood when abounding, causes acute putrid Feavers, inflammations of the Bowels, that oft inevitably tend to the ruine of the whole: but of a far more dangerous importance

tance is an over-plenitude of the Spirits, as being of a more noble and excellent degree; whence it is, that a retention of the Seed proves of so calamitous a consequence, because of its turgency with Spirits: in Women we see it effects such effroyable Hysterick Symptoms, (as appears in the Narrative of *Mary Wain*) as no other Disease can Parallel: in men it occasions inflammations of the Testicles, (commonly terminating into Gangrenes, incurable Ulcers) a continual melancholick dull heavy posture of body, difficulty of respiration, palpitation of the heart, a durable tinning noise and pains in the head, and worse then all these a *Spermatick Fever*, in malignity and putrefaction transcending all others. By the way, this sort of Fever is not mentioned by any Author, because it's comprehended under continual humoral Fevers, but certainly for want of observation; whose Urins if heedfully perspected, appear full of white Filaments or Spermatick Hairs, which Physicians have hitherto erroneously judged adust hairs expelled from the Kidneys. Another most ridiculous (though not without great danger) Symptom the said *Spermatick Pleshory*, or retention of Seed produces in Women, is a Madness of the Mother, impelling them to all manner of Lascivious looks, Bawdy discourses, and inticing gestures, to such a degree, that they oft take up their Coats, and beg men to humour them, as if they begged for an Alms. Hereto corresponds a *Madness of the Father*, which we find so extravagant in some men, that they cannot forbear, but must bend all their discourses, looks, and actions, to wantonness; neither can this or that in Women be sentenced vice, because occasioned by a Disease, which the Apostle himself could term no other than *Burning*, (whereby we see he compared it to the greatest pain in the world) and therefore to prevent the growth of so dangerous an accident, he advised all rather to Marry than to Burn. However in these days that Symptom seldom arrives to that height of Madness in men, since they can easily find the way to prevent it; yet this doth not exclude but that its

as possible in them, as in Women, whose chastity worn into them by a strict education, rather than by the dictates of their feeble reason, diverts them from taking the same course of prevention. Neither is this all the mischief of a *Spermatick Plethory*, oft-times transmitting hot putrid steems of Sperm to the Brain, (which is not strange, there being that Sympathy and intercourse between the Brain and the natural parts, that the least Phanſie of a pleasing object puts them into posture) which insinuating into its substance, engender a *Bedlam* madness. And what makes so many hundreds of Women run Mad, but that which they call *Love*? by oft stirring those inflamed and putrid Spermatick fumes, which not being vented through their natural passages, are preternaturally forced up into the pores of the Brain, whereby its temperate is subverted, and a venene quality subsequent to it, depraves the Phanſie into a Madness. Now had these females not been interrupted with Wooers, those parts would have remained dormant, and consequently not attracted or generated such a quantity of Sperm, which otherwise abounding and being oft stirred with their Love-visions without evacuation, must necessarily putrefie. So that we may hence plainly collect, the first inconvenience Women fall into through rupture of Love, which had hitherto occasioned that plethory and commotion of Sperm, must be *Fits of the Mother*; because the Seed being augmented, moved, and not vented, must putrefie, and so cause those Fits. 2. The next inconvenience is a *Bedlam* madness (*mania*), produced through a stronger passion of Love, occasioning a greater Plethory of Sperm and a stronger commotion, which not being vented, because of the Woman's frustration in her Love, inflames and turns to a more malign venene putrefaction, whose fumes do easily intoxicate the Brain. Notwithstanding though all sorts of madness imply so difficult a cure, because of the deep latency of a venene cause in a noble part, yet this kind of madness that's occasioned by Love, in the commencement yields to the easiest cure, *viz.*

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by slackning the bridle of chastity, whereby vent is given to the putrefying Sperm, and the ascending malign Spermarick fumes revell'd: And by that sort of cure I have heard of several Women reduced to their perfect wits; and of two or three Maniacks, who although impelled into that distemper through an adust malign *Hypochondriack* Melancholy, were set to rights again by the kindness of their Mistresses; for which cure there can no other reason be given, than that Venereal evacuations do potently revell (or draw) from the head, (whereby the said Melancholick fumes are retracted downward) and refrigerate the adust humors that inflame the Brain; and lastly, abate that over plenitude of raging spirits. Moreover, we may observe that *Italians*, though extremely disposed to a Maniack Madnes, through their adust Melancholick temperature and studious course of life, yet it's a very rare thing to hear of any Maniacks among them, and that certainly for no other reason, than their frequent use of Women, which the indulgence of their Religion has made Universal: on the contrary, in those Countreys, where the severity of their Laws doth strictly enjoyn chastity upon the Inhabitants, as in *Holland*, though the coldness of the Clima and their cold Dyer doth oppositely resist Maniack Madnes, yet there is not a Town so small, but is provided with a *Bedlorn*, for to secure those numbers of Maniacks both Men and Women. Neither is the benefit of this sort of evacuation so particular, as to relate only to individuals, but that the publick also partakes of it, as in *Turky*, *Italy*, and *Spain*, and other Countreys, where *Polygamy* and *Scortation* are tolerated, they find it renders their Subjects both Men and Women more tractable, and obedient to Government, and seldom are known to rebel; questionless, by subtracting great quantities of spirits, which are so copious in the Sperm, the Plethory whereof would otherwise render them (*viz.* the Spirits) turbulent and furious.

On the other side, where that kind of liberty is restrained, their Subjects do oft fall into furies and rebellions

rebellions against the Magistrate, as appears too often in these Septentrional climates: the reason is as before, because the said Plethory, and retention of Sperm renders the Spirits furious and mad.

This premiffory discourse doth not infer so great a dammage from an over-repletion of Sperm, but that the detriment of an over-evacuation may be equal, or rather surmount it. *Henricus ab Heer* in his observations, relates the Cure of one of his Patients, whom finding suddenly reduced to the lowest ebb of weakness, could suspect no other cause, but his over-pleasing his Wife; in which surmifal, the Patients Urin replenish'd with whitish Spermatick Filaments, and his confession after he had recovered his Speech, confirm'd him. This doubtful Cure gave a sufficient testimony of the danger, he was precipitated into through that *Veneral Syncope*.

Neither is this the sole Disease those furious Goats arrive to, but are oft stricken with tremblings of the Joynts, Palsies, Gouts, and other neuritick Diseases. Two years ago, I had a *Flemmen* in Cure at *London*, his Disease was a Phtisick in a dangerous degree, or *Asthma* oft excurring to an *Orthopnea*, the cause a *Metastasis* or translation of tartarous humours from his Joynts to his Lungs; for it seems his preceding Disease was the Gout, which was droven inwards through the unskilfulness of his Physician into his breast. Hereupon I inquired into the first occasion of this Arthritick malady, whether it was Hereditary, or acquired by ill Dyet, or by what other external cause; to this he gave me a full satisfaction, ingeniously confessing, that when a young man and married to a lusty *Frow*, he had so travailed himself off his Legs, in yielding to his Wifes insatiableness, that about a year after he fell into an Universal tremor of all his Joynts, that when going his Legs trembled under him, and was no sooner recovered of that, but Arthritick pains succeeded, which afterwards exchanged into an incurable Phtisick. Several other evils this kind of excess produces, but most frequently a *Consumption of the Back*, which *Hippocrates*

stiles a *Tuberculus Dorsalis*, appropriating it most to young men, surfeiting themselves with the first tastes of their Nuptial delights.

The immediate cause of this Consumption is an insupportable loss of Animal spirits, engendred by the *Medulla Spinalis*, and the Brain, which said loss of spirits must necessarily occasion a great weakness of the Back and Brain, and consequently of all those parts that depend on them, *viz.* the joynts, as the Legs, Arms, &c. 2. The Brain and Back suffering so great a draught of Animal spirits, must necessarily draw a great proportion of Vital blood to recruit themselves, and furnish the other parts, that do so immoderately draw from them, whereby the fleshy and other parts being deprived of their nutriment, must consequently be extenuated, and if continued, reduced to a perfect Consumption.

That an excessive evacuation of Sperm doth subtract such a large quantity of spirits is plain to those, that conceive the generation and constitution of it; *viz.* it's constituted and generated out of a copious conflux of Animal spirits, transmitted from the Brain and Marrow of the Back, through proper channels, leading into the Testicles, whose office is to abstract the purest part of them, and so to knit and unite them into a thick fluid body. Whence taking our Calculation from the essence of Wine abstracted from its first body, it appears probable, that the Sperm being an essence abstracted from a great quantity of Animal spirits, (which again are essences abstracted from a large proportion of Vital blood) doth in the quantity of a dram contain as many Animal spirits, as are contained in an ounce within the Nerves, which ounce of spirits can be abstracted from no less than eight ounces of Vital blood; if so, you may easily apprehend what damage the body must suffer by a small loss of Sperm, That Sperm is ultimately abstracted from Animal spirits is evident, in regard the Brain and Back do so immediately partake of the Symptoms of an immoderate evacuation, *viz.* a great weakness and pain

of the Back, a contracting pain of the Sinews in the Neck, and all the Muscles of the body, and obtusion of the senses, both internal and external, &c. I could insert many other arguments, clearly demonstrating that assertion, but that my compendious design will scarce permit.

To conclude, I shall only add two ways of immoderate evacuation of Sperm, viz by over-frequent converses with Women, and by a Running of the Reins.

CHAP. XXI.

Of a Consumption of the Kidneys.

THE bare words of a *Consumption of the Kidneys*, do plainly declare their proper intendment, and therefore shall spare my pains of proposing a Description; that which falls most in consideration, is the causes thereof, which may be conceived to work that Symptom various ways, viz. by starving of the Kidneys; by colliquation; by devoration or corrosion of their substance; or by dissolving of their fundamental mixture. In reference to the first; they may be starved through obstruction of the *Emulgent Vessels*, that should transport their nutriment to them; or through a compression and coarctation of their substance by reason of some compressing tumour within their flesh, as a *Scirrhus*, *Oedema*, or an *Apoftem*, or quantity of *Gravel* generated within their *Parenchyma*, or from a compressing cause from without, yet within their capacity or *Pelvis*, as a *Stone*, &c.

2. The humours and Fat of the Kidneys are apt to be colliquated through a great heat from within, as an Ardent colliquative Fever, or an inflammation of their flesh; or through an excessive heat from without, as through over-riding, running, going, sitting with the back against the Fire, or against the hot Sun.

3. Mordicant excrementitious Gall, and Armoniack tartar ablegated thither with the Urin, do inflame, corrode, and Ulcerate their flesh, whereby it's converted into matter, or Gravel and Stone, generated within their capacity do oft grind away their flesh, and effuse their blood, apparent in a Sanguin Emission.

4. Sometimes a malign humour insinuates into their substance, causing an immediate dissolution of their *Balsamick* principles, which happens now and then in malign Feavers; and by taking of poisons, as *Cantharides*, the Herb *Dipsacus*, &c. Through these kinds of Consumptions the Kidneys have been observed some to be eaten away by an Ulcer to the ambient Skin, others to be dried into a friable substance.

Each sort of these Consumptions is detected by its proper Signs, *viz.* a colliquative Consumption by a great heat in the upper part of the Loins, a high coloured Urin with a number of small streaks of far, swimming a top in the form of a Cobweb. An Ulcer of the Kidneys is known by a grating pain in the Loins, and excretion of matter, descending to the bottom of the Urinal. The other sorts are likewise distinguish'd by particular signs,

CHAP. XXII.

Of a Consumption of the Lungs.

A Consumption of the Lungs may import two significations; the one, a considerable wasting of the Lungs themselves; the other, their occasioning the intire body to consume without any great loss of their own substance. We shall relate our discourse to both.

Reflecting upon the particular substance of the Lungs, their situation, and connexion, we shall discover them to be very much exposed to extern and intern injuries, and no less capable of injuring the
Noble

Noble parts, whereby the whole by reason of its absolute dependance on them must likewise receive a great prejudice. Anatomy exhibits the Lungs to be of a laxe, porous, light, or spongy texture of substance, which wise Nature hath so formed, for to answer her scope, in a continual motion of inspiring and expiring the Air, whereunto a weighty body would otherwise prove very disobedient, and unless porous and pervious like to a Spunge, unfit to imbibe and transcolate the Air; for in effect the office of the Lungs is only to serve the heart in the capacity of Aereal strainers, to strain the Air and separate it from gross, or other offensive inredients it may carry with it. Wherefore since the Lungs by reason of their office are obliged to a perpetual commerce with the Air, (which is subject to momentary alterations, now cold, hot, dry, or moist, then thick, thin, foggy, rymy, stinking, poisonous) they must necessarily lye open to great, yea irreparable dammages, especially where their bodies are so unapt to resist or sustain them, because of their thin, and lacerable composure.

To these inspirable hurts we may annumerate those they sustain from their expiration of all sorts of noxious and fuliginous steams, and stinking putrid breaths, and besides all that being constantly employed in motion without acquiring a moments rest. Their situation is within the breast, hung perpendicular under the Brain, and near to the Heart, whose wings they represent, whereunto they are connected by the *Arteria Venosa* and *Vena Arteriosa*; by means of which situation they are exposed to receive all the droppings from the Brain, whence Coughs, Phrisicks, Ulcers; besides the ill humours the *Vena Arteriosa* conveighs thither, which together with those distillations from the Brain, finding them a very fit Cistern, because of their Sponginess, do oft force them into such a swelling, as may justly be termed a Dropsie of the Lungs. Next considering their coherence with the Heart, are thereby rendred more capable of doing the greatest mischiefs,

By the precedence you may now observe, how facil it is to drop into a Consumption of the Lungs, a Disease that is so fatal to *Londons* Inhabitants; and no wonder, but a greater wonder any can steal away into their Graves without a Consumption, considering the pernicious air of the City, the weaknesses of Lungs people inherit from their Parents, and their exposal to those injuries, we have just now instanced.

CHAP. XXIII.

Of the kinds of Pulmonique Consumptions.

A Consumption of the Lungs is either without, or with an Ulceration. That without arrives through a Scirrosity, Apostem, Putrefaction of humours within its pores, or a *Crude tubercle*. 1. The Lungs oft imbibing Phlegmatique and Melancholique humours, (that are distilled from the Brain, or conveyed thither through its pores and chanals) are now and then deprehended Scirrous by dissipation of the subtiler parts, and lapidification of the grosser that remain, or may be left indurated through the gross reliques of a *Peripneumonia*, or inflammation of the Lungs. 2. By Dissection of expired Pulmonicks, their Lungs have oft appeared full of small hard Imposthums. 3. Excrementitious humours, such as are expectorated by a Cough after a Cold, or in an *Asthma*, *Peripneumonia*, or *Pleurisie*, are very apt to putrefie and corrupt in the Lungs, (as appears by the stinking breath of such that are so indisposed) whereby their accessory nutriment being vitiated, and rejected by the Lungs, are occasioned to wast. 4. A *Crude Tubercle* obstructing the inspiration of fresh air, and expiration of the fuliginous steenis of the heart, doth thereby extremely inflame and dry the Lungs, the continuation whereof doth at last reduce them to an absolute withering.

How

How these kinds of Consumptions propagate their evil to the whole body, may easily be collected from the former discourse.

CHAP. XXIV.

Of an Ulcerous Pulmonique Consumption.

HERE I must make my Reader familiar with the Traditional notions, young Students in-Physick derive from their Hackney Authors, upon an Ulcerous Consumption of the Lungs. And to be more methodical, it's not unnecessary to digest their documents into several classes.

1. Let's make a disquisition of what they make of it. *Pulverinus*, *Godofred. Steeghbius* fol. 447. and *Sennert.* 305. define it a Disease of a diminish'd bulk, (*diminuta magnitudo.*) *Hollerius*, *Ducretus*, *Forest. Nic. Piso*, &c. state it a Disease of a discontinued Unity, (*Soluta Unitas*) because it sourceth from an Ulcer in the Lungs. *Platerus* passes it by, though *Mercurial* subtly spies three sorts of Diseases in it, *viz.* a diminish'd quantity, a discontinued unity, and a hot distemper. But *Capivacc.* comments it chiefly to be an hot distemper, there being a continual heat of the parts, and an inflammation of the Lungs, always conspicuous in that Disease. What to assert among these once great *Rabbies*, seems at first sight difficult, but upon a little pausing upon the matter you'll find it a clear case. Those that infer a discontinued Unity, namely the Ulcer in the Lungs for the Disease, mistake the Disease for its cause, the Ulcer being the chief cause of the Consumption. Neither can they be thought orthodox that put in their verdicts for a *diminished magnitude*, that rather appearing to be an effect, or symptom of the Ulcer in the Lungs, and so is the heat of the parts; so that none of 'em can hit one another in the teeth, that they are in the wrong. But should I insist longer upon these trifles, am like to make my self a participant of their ridiculous discourses, and

and therefore shall step over to give you a brief of the causes, they allow to the foresaid Consumption, though indeed I ought to have touch'd, what part they generally conclude the place affected; which some will have the Lungs, others the heart, and many the whole body. The Author of that Treatise intituled, *De Definit. Medic.* brings in likewise the breast, (*thorax*) throat, and *aspera arteria*, being affected with a malign Ulcer, for seats of an Ulcerous Consumption.

Touching the internal causes of this sort of Consumption, Dogmatists do universally state an Ulcer of the Lungs to be the immediate cause, which happens sometime in the *Parenchyma* or flesh of the Lobes of the Lungs; othertimes in their Pipes, (*bronchia*.)

This Ulcer in the Lungs may be occasioned by several mediate causes, *viz.*

1. Sharp bilious corrosive humours, issuing out at the pores or lips of the veins, into the spongy substance of the Lungs, whose flesh they afterwards devour and corrupt, soon making a putrid hole or cavern, which is then termed an Ulcer of the Lungs.

2. *Hippocrates* assigns a *serin Catarrh* falling into the Lungs, for another antecedent cause of a *Pulmonique Ulcer*: a *serin Catarrh* is an hot, thin, and sharp distillation of Rheum, which streaming to the Lungs, gnaws their veins and flesh, and so effects an Ulcer,

3. Gross Phlegm stagnating in the Lungs, in process of time putrefies, and acquires a gnawing quality, thereby making prey of the substance of the Lungs.

4. The rupture of a vein in the Lungs, effusing blood into their pores, where it immediately putrefies and Ulcerates.

The Ulcer these causes produce in the Lungs, *Hippocrates* calls a *serin Ulcer*, because the Nails of those, whose Lungs are Ulcerated, are recurvated or turn'd back like the claws of wild beasts,

that

that is, when they begin to draw near to their long home.

Moreover this sort of Ulcer is ever surrounded with an inflammation, which being digested into matter, renders the Ulcer so much the more fordid.

To these wee'l add two more, namely a Pleurisie, which by expectorating sharp putrid matter through the Lungs, may now and then occasion an Ulcer.

Lastly, an *Empyema* or a collection of purulent matter in the capacity of the breast, if not suddenly cured, doth undoubtedly impel the Patient into a Phthical Consumption.

Chymists impute the cause to a corrosive salt, that's divorced from the Sulphur and Mercury of the blood, and afterwards dissolved in those liquors, that distill into the Lungs.

CHAP. XXV.

Containing a disquisition upon the causes praecited.

THE indexterity and worse success of the most famous of our Consumption Curers, do evidently demonstrate their dimness in beholding its causes; and upon that account we may justly pry into the mysteries they involve them in, and unravel what is so strongly knit in every Physicians *pericranium*. To this purpose we are to gaze each limb of that Doctrine by it self, under the aspect of these ensuing Queries.

1. *What kind of Cholera this is that proves so ravinous upon the Lungs?*

So careless are Authors in this particular, that they imagine the cause of a Consumption sufficiently declared in their scripts, by imputing it to excrementitious cholera; but whether they denote the ordinary yellow cholera, (*bilis flava*) vitellin, green, red, or adust black cholera, is left as a bone for every Readers discretion

discretion to knabble at: if we should commit the first of these, namely yellow, or *vitellin* choler to the test, common observation in yellow Jaundises, and other Diseases excuses them from such an Ulcerous acrimony, wherein though very copious and rampant, injure the body no other way than by deforming it with a citrinous discoloration.

In the next place, yellow gall is so familiar with the substance of the Lungs, that they seem to third chiefly after the more yellowish or cholerick part of the blood for their nutriture.

Green gall the Institutors would persuade us, to be an effect of an over-hot Stomach, produced out of the hotter proportion of the chyle, which varies in deepness of colour, according to the intenseness of the heat of the Stomach, some being of a lighter green like Verdegrease, thence called *Æruginous* gall, (*Bilis Æruginosa*) other of a deeper strain, or of a dark brownish green, like boild Calwort leaves, or Woad, thence termed *Bilis Glasæa*; another of a green, different from both like to a Leek, therefore denominated *Bilis Porracea*, i. e. Leeky gall. Neither is't their judgment, that any of these greens should be capacitated of damnifying the Lungs, because of the remoteness of their hearth; and was their spring of a nearer situation, they cannot well tell how from a corrosive gall to derive the other Symptoms, that usually attend Pulmonique Consumprives, as moist Phlegmaticque coughs, frequent spittings, drowiness, and dulness of the senses; which rather declare their dependance on a cold Phlegmatick humour, than a sharp cholerick one. Whence we may deduct a second and third Query, viz. 2. How chance such cold Symptoms in Consumptions to issue from an hot cause? 3. Upon surmised that *Æruginous* gall should gnaw Ulcers in the Lungs, as it is transmitted to them from the brain (whither it may be supposed to be sublimed from the Stomach) by distillation, or through the Vena arteriosa? If either way, why should it pass through the principal parts, as the Heart, or the Brain, without annoying either, which seem of a more tender disposition

disposition than the Lungs, that are hardened with the weather, or extern air they inspire? 4. It's wonder Authors never summon'd blew cholera for the cause of Consumptions, which the expectorated matter oft appears tainted with; and beyond that, the Lungs of expired Consumptives do not seldom appear full of those blew kind of Spots, which instance together with the eruption of blew spots (*exanthemata livida*) in malign Fever, are a certain attest of blew gall. This the Institutists have so little noted, that they never thought of putting it in their Institutes; However not questioning whether Green, Blew, or Black be the mischief, supposing it to be any of them, and situated near or about the Stomach, why should it prove more *Anarrhopous*, so as to attaque the Lungs, than *Catarrhopous*, as it doth in a *Dysentery*, pains of the *Hæmorrhoids*, inflammation of any of the lower parts, *Diabetes* (a continual pissing,) or a hot *Dysury* (difficulty of making water.) 5. In what part of the body is the true Spring, or source, where this corrosive cholera is engendered? 6. Whether a Pulmonique Consumption never happeneth but upon spitting or coughing up blood? 7. By what power or quality doth steam stagnating in the Lungs cause a Consumption? 8. Whether that consuming steam is harbour'd in the Pipes, or substance of the Lungs within their Pores? 9. Whether the foreinsourced steam distils from the head, or be imported through the Vessels? 10. Whether an Heftick Fever be a cause of a Consumption, or a symptom of the cause of a Consumption, or symptom of the Consumption it self? 11. Whether a Pulmonique Consumption cannot happen without the concomitance of an Heftick Fever? 12. Whether there be no other sort of true, perfect, or proper Consumptions, than a Pulmonique Consumption? These and many other problems being passed by, not only for stating of them, but resolving, do impeach Physicians of their sloath, and absolute insufficiency of curing Consumptions, which unless determined is a pregnant testimony, they manage their office in that Disease with as little Skill as Conscience.

Neither

Neither is the Reader to behave himself so strict and precise, as to be contented with no less clear a solution than a demonstration, our notions in Physick being of that scantness, as seldom reach beyond a rational conjecture; which if I engaged to remonstrate here in this Chapter, should in order of discourse be obliged to make use of the terms and principles inserted in this and the preceding Chapter, and that with the same disadvantage other assertions have hitherto so obscurely been proved. Wherefore I shall refer you to the next ensuing Chapter, where I do expect a grain's or two allowance, which all men have granted them in attempting a solution of doubts by themselves stated.

CHAP. XXVI.

Of a more apparent cause of a Pulmonique Consumption.

THe passage to this abstruse speculation is like a Labyrinth divided into several steps, turnings or windings, where at each division we must halt, to advise what way lyes most direct whither we are design'd; for the truth of causes passeth so lightly through mens imaginations, that they must use great subtilty to track its vestiges, which we find now adayes so obliterated with their course searches, that it seems almost barticado'd from any intellectual approach. In pursuit of this precept wee'l advert you of several stops or windings, being necessary positions, whose light will lead you to that so obscure cause of a Consumption of the Lungs.

Thesis 1.

Symptoms impressed by corrosion point at corrosive bodies for their causes. In Pulmonique Consumptions the preternatural concomitants, viz. an universal heat of the body, an Heetick Fever, a torminous diarrhe,
acre

acre and hot distillations, &c. have all a stamp of a Corrosive quality, and consequently are introduced by a corrolive humour.

Thesis 2.

There are but two sorts of Corrosive humours engendred within the body of man, namely, Choler and Melancholy; And between these the impute of a Consumptive cause will lye. Touching Fleam, and that they single for pure blood, neither can be imagined participant of acrimony, but rather demulcers, and qualifiers of it. Which of the two abovementioned certifies is the chief actor here, the following positions will resolve you.

Thesis 3.

*Choler is the lightest, and most inflammable part of the blood. Whence namely from its inflammability it is resembled to, and called a Sulphur. This position informs us of a vulgar error, terming the gall bitter, as their proverb more peremptoriy implies, it's as bitter as Gall; whereas in effect, there's nothing gustable, sweeter; for what is most inflammable must be most unctuous, fat and oily, nothing being apter to take flame than Oyl, Fat, Butter, and other unctuous bodies; and what is most oily and unctuous must needs partake of a sweet favour, namely, of a fat sweetness, which Physicians term *Pingue dulce*, or a fat sweet; and of that gust is the Gall or Choler, being the flower and butter of the Blood. This appears more evident in Milk, which is nothing but blood turned white, by being diluted with a greater quantity of Serum or whey, (that is a certain waterish liquor floating in the Vessels) in the Glandules of the breast; now Milk being charned in a *Tub* vomits up its butter, which is that light and inflammable part reduced to its native colour, and above termed *Gall*.*

Thesis

Thesis 4.

Choler is in it self resistant of having any kind of bitterness, extracted, or produced out of it; no, not by any kind of inflammation. If any force will impreſs ſuch a bitterness, as is thought to be in choleſt, it muſt be by aduſtion or putting it into a flame, which is ſo far from admitting an Emphyreume, or conceiving any bitter aſhes, that conſiſting of a pure oily nature, when ſet in flame, it burns clear away without leaving any cinders or aduſt matter, to atteſt its latent bitterness; as doth more plainly appear in Butter, Tallow, or Oyl, burning away in a Lamp, without leaving any thing bitter behind them.

Thesis 5.

What amaritude or acrimony is deprehended in Choler, it acquires from a commixture of Melancholy, or external malign bodies imported with the air. This Thesis is a neceſſary conſequence of the next preceding; for if gall cannot be rendred acrimonious or bitter of it ſelf, nor by inflammation; then neceſſarily whatever acrimony or amaritude at any time redounds in it, muſt be derived from the admixture of another ſharp bitter ſubſtance, which among the humours can be no other than Melancholy; Phlegm and pure blood, being reputed allayers of acrimony, and upon that account Avicen countermands letting blood in cholerick bodies, becauſe he eſteems the blood (which he chiefly here intends pure blood and Phlegm) a frenum bilis, or a bridle of the Gall, obſtunding its acrimony and fierceneſs.

Thesis 6.

Choler being ſet in fire, and acting upon Melancholy, or rather calcining it into ſmall acuted minimal bodies, is by their incorporation with it ſelf, rendred acrimonious and bitter; whence I conclude Choler accidentally bitter and acrimonious, but not in it ſelf.

This

This bitterness and acrimony varies in intenseness and remissness, according to the degree of calcination of Melancholy, and proportion of Choler it is admixt to.

Thesis 7.

Choler by the premisses is evidenced of being capable only of flaming and kindling a Fever in the body, and consequently Melancholy calcined by the flames of Choler must remain the sole cause of acrimony, and corrosion, and inclusively of occasioning Ulcers both within and without the body.

Thesis 8.

The heart beating vigorously and strong, doth together with its Sulphurous flames expell the foresaid calcined Melancholy to the circumference, especially if the said humour be but diluted with the serosity of the blood. Neither is this sole vital faculty sufficient to exterminate noxious humours to the periphery or outward parts, unless the animal faculty be concurrent with it, to supply the Fibres with Animal Spirits, which do not only render them strong to expell, but sensible of feeling the least sting of any offensive humour, whence they are immediately prick'd or spurred to contract themselves, and by means of that contraction to expell. If on the contrary the heart beats weak, and the animal faculty be found faintish, the foresaid acrimonious humour remains within and causes internal erosions.

Moreover, notwithstanding the strength of both faculties, the humours expelled to the circumference, are apt now and then to regurgitate, by reason of obstructions in the capillar veins, terminating in the extremities.

Hitherto we have discoursed of the same causes, how they happen to engender several Diseases, though in the same bodies, but at different times.

That which falls next in consideration, is an answer to the fourth Query of the Chapter preceeding,

viz. Why the same corrosive humour should sometimes prove Anarrhopous (flowing upwards,) and generate Diseases in the upper parts; and otherwhiles Catarhopous (flowing downwards,) impressing maladies upon the lower.

The occasion of the various diversion of the fore-said humour is situate partly in the disposition of the part *Mandant*; the strength and weakness of the vital and animal faculty; the parts *transmitting*; the disposition of the part *recipient*; and the qualification of the humour *transmitted*.

The part *Mandant* is here chiefly intended for the place, where this acrimonious humour is generated, and harth or spring, whence it fourceth and erupts.

The place is, where the acrimonious humours are primarily concocted, or receive the form of humours, and where they are afterwards further wrought, purified and clarified. This assertion probably will accuse many parts more, than what ordinarily Physicians have their eye upon.

The Stomach is a part that primarily digests, and converts Victuals transmitted thither, into a whitish or cineritious humour, called the *Chyle*, which if it be not exactly dissolved into an even thorough melted juice, must necessarily abound with thick and gross admixtures. Now, it's a current saying among us, that the fault of the first concoction or digestion is not amended in the second, (*vitium primæ cōctionis non corrigitur in secundā*;) wherefore the chyle being transmitted crude and gross into the Vessels, and arriving in the Spleen and Liver, sticks in the capillary veins, and keeps in the heat or hot steems that should arise out of their *Parenchyma* (or fleshy substance) to ferment, attenuate, and defæcate the blood. The heat of these entrails being thus inclosed and pend up, redoubles, and gradually alter it hath extremely dried and scorched, burns and calcines them into a kind of fixt Salt, which according to the nature of the Victuals, (whence they received their constitution) and the intensification of heat, proves a *Nitron*, *Viriatol*,

or *Armoniack* Salt. The Spleen in this case is found to contain a Mine more frequently producing an *Armoniack*, and *Vitriolat* Salt, with a small admixture of a coagulated *Sulphur*.

The Liver is the more fertile parturient of *Nitrous*, and sometimes of a *Vitriolat* and *Armoniack tartar*, but with so copious a commixture of coagulated choler or *Sulphur*, that it ought rather to be named a *Cinnabrin* or *Aeruginous Sulphur*, from the greater proportion of *Sulphur* to a far smaller of Salt: The liver we conceive to be the sole Mine of *Arsenical Sulphur*, whose pernicious steams insulding upon the Vital Spirits, produce malign and spotted Feavers.

The Stomach is likewise oft stuff'd between its runicks, and in the smaller branches of Vessels, that are inserted into its body, with the dregs of obstructive crude chyle, whereout such Salts and *Sulphurs* are calcined and extracted, as in acrimony and corrosion prove no wise inferiour to those engendred in the Spleen or Liver, since produced with so intense a heat as is required for the first solution of the hardest food; and probably a stronger heat, being raised to a higher pitch by obstructions, and the ebullition of some of these acrimonious bodies already engendred.

That the Stomach is so common a spring of Consumptive sublimations and distillations, needs no other proof, than the sense of the Patient, attesting a great clog and oppression at his Stomach, oft crying out, if that were removed, he should be well; besides his nauseousness, vomiting, and difficulty of digesture, he finds his gullet all along very sore, rough, and stuffed with humours, subliming upwards, which sometimes may not reach so high as his brain, but are imbibed by the tonsils and other Glanduls about the Throat, where in like manner as before said, they are dissolved into an oy, and so d still between the Membranes of the *Aspera arteria* into the Lungs. To this the remedies (*argumentum a juvantibus*) add an unquestionable verdict; Vomitives being twice or thrice exhibited in the beginning or augment,

do oft eradicate the mineral cause of a Consumption. Likewise *Lobels*, and Syrups that are so usually prescribed, do immediately seem to abate and demulce the hoarseness and violence of a Cough, by mollifying the ruggedness of the intern tunick of the Gullet, and thickning or rendering the matter of the Cough, that ascends upwards between the tunicks of the foresaid *Oesophagus*, more glib or slippery. So that we must not imagine, that Syrups or other expectoratives do advantage in Coughs, by slipping down between the *Epiglottis*; for as I instanced before, that must necessarily occasion a greater Cough, and difficulty of respiration. Neither is it probable they circulate about to the heart and *Vena arteriosa*, to arrive to the Lungs; for before that time their sweetness, whereby they are supposed to lenifie a Cough, and other virtues, would be obtused and altered into other qualities; or if we should admit that supposal, they could not be thought to auxiliate the Cough in so short a space as they do.

Having now given you a divertissement in declaring the parts *Mandant*, we are to proceed in illustrating, whence the said salin and sulphurous productions receive their direction or first motion, that renders them *Anarrhopous*, not passing by to indigitate at the parts *Transmittent*. Wee'll suppose the Spleen the chieft of the two harths, or parts *Mandant*, and principally obstructed in its lower parts and Splenick branch, whence a potent heat breaking forth, causes the *Orgasmus* to boyl or tend upwards, or rather sublimes the forementioned calcined Salts through the Arteries up into the right Ventricle of the Heart, where having passed another reverberation are propelled into the Lungs through the *Vena arteriosa*.

Moreover we must likewise allow a small commixture of Sulphur to the Salts, which doth not only contribute a force to the calcination, but a facility to the sublimation. This fixt *Vitriolat* or sometimes *Armoniack* Salt, being impelled into the pores of the spongy stith of the Lungs, meets there with a serosity, or waterish kind of moisture, dissolving it immediately

mediately into an *Oleum per Deliquium*, like other calcined Salts are apt to do, when they arrive to any waterish moisture, as being put in a Cellar, or placed over warm water. The salt now turned into a corrosive liquor or oyl, is rendred capable of penetrating into the smallest and deepest pores of the Lungs, whose flesh it soon dilacerates and gnaws into an Ulcer; and not only so, but being indued with a quality, all other calcined Salts are, (as you may experience by holding Allom or Salt-peter in your mouth) of attracting and raising steam and moisture out of the Lungs and other parts adjacent, doth continually incite the Lungs, to avoid great quantities of spittle, steam, and other sharp stinking matter by Cough.

Likely, the Stomach as it first sowed the Seeds of this evil, so it continues likewise to foment them, and act the part of another chief *Maulant*; and in some it's found to be sole and principal, which as I expressed before, being stuffed in its tunicks, obstructed in the inserted Vessels, and clogged round about with a weight of acrimonious humours, doth likewise glow with a strong heat, whereby the said salin accumulations (gatherings or heaps) are sublimed, according to the length and direction of the intern and extern membranes of the *Oesophagus* to the brain, by whose waterish moisture it's likewise dissolved into an *Oleum per Deliquium*, which through its attracting and raising of liquor, doth overwhelm the brain with steam and moisture, whence because of its weight and pricking, it's continually præcipitated into the Lungs, viz. according to the direction and longitude of the membranes, down into the *Aspera arteria*, that is between its membranes, not through the *Epiglottis*, for that would immediately set the Patient a Coughing. Thus a ferin Catarrh happens, which through its corrosive quality oft Ulcerates the Lungs; especially if seconded by those Salin sublimations from the Spleen.

Neither is the Liver always excusable, now and then transmitting a *cinabrin Sulphur*, through the

Vena cava to the Brain, or Heart, and thence to the Lungs, being likewise generated by a reduplicated heat, occasioned through the obstructions of its Capillars, and branches that tend to the Gall Bladder. So that hereby the Spleen more frequently and principally, next the Stomach, then the Liver, do demonstratively appear to be the parts *Mandant*; the brain, Heart, *Thymus* Glandules of the Gullet, and Tonils the parts transmitting, or only giving passage to the humours forced up thither from other parts.

Here you may take notice of a grand error among Practitioners, opinionating the Brain the chief part *Mandant*, when distempered with a cold-humorous intemperament, and distilling into the Lungs; and of this sinister sentiment are they so confidently possessed, that they bend all their precepts and devices to dry up this fountain of Rheum, to which purpose *Crato's* Amber Pills, *Fonseca's* Decoction of Sanders, *Erastus* his Dyet Drink of *Gumiacum* and *Sassa*, absorbing Emplasters to be applyed to the Head, Fontanels, Ventoses, Vesicatories, and Phlebotomy, are all summoned in as *Herculean* auxiliaries, to dry the Brain, but rather the Purse.

Another opinion they are very fond of, is, that the internal part of the *Aspera arteria*, is the part transmittent, an absurdity every drop that goes down the wrong way will confute. What other ridiculous tenents they foment touching Catarrhs, were a shame to recite to such as know better things.

How the Vital and Animal faculties prove accidental occasions of this evil, through their faintness, whereby they are incapacitated of propelling those noxious sublimates downwards, is apodictically expressed in the beginning of the eight *Thesis*, and therefore we'll supersede the needle's pains of a repetition, only we'll add the positive concurrence of the Animal and Vital Spirits in directing and deriving the fore said sublimates to the heart and brain; namely, encountering with each annoying and pernicious

micious effumations, are compelled to a retreat to their Spring head, whither they do likewise conduct those Salin steems along with them. The *Recipient* part is the Lungs, who are partly passive in being forced to receive, and partly active in attracting such corrosive Salts. Their situation and connexion obliges them to receive the precipitates from the Brain, Heart, and Stomach; their acts of expiration attract potently from the Veins, Arteries, and other parts, as appears in those fuliginous smokes, and pueril steems they expire. What doth further dispose them to a necessity of receiving those salts, and other malignant humours, a repeated Survey of Chap. 22. will abundantly satisfy you.

The qualification requisite in the humeur transmitted, (*viz.* the distilled liquor) may easily be deduced from the premisses; namely, a degree of acrimony wrought into a tartarous humour by calcination, reaching at least to the ascent of a Vitriolat, if not an Armoniack Salt.

By the way take this for none of the least important remarques, that this liquor, that's produced out of the solution of a Vitriolat Salt sublimed to the Brain, if accidentally it should penetrate into the concave of the Nerves, (as it would easily do, since consisting of a sharp saline thin insinuating substance, were it not diverted by being precipitated into distillations,) it ordinarily causes Convulsions and Epilepsies.

The Second, Third, and Fifth Problems being all resolved in the contents of the solution of this Fourth, we'll step over to the ixth; *Whether a Pulmonique Consumption never happeneth but upon so t'ing or coughing up blood?* Galen and his Contemporaries did commonly observe Pulmonique Consumptions to follow a spitting of blood, whence many of his Sektators do still persist in the same tenent, not considering, that what was usual in Galen's time may be less common now; for Pulmonique Consumptions do as frequently appear among us here, that are molested only with an acrimonious moist kind of Cough,

as those, that have fallen into that evil upon spitting of blood, hapning upon a rupture, or corrosion of a vein in the Lungs.

Besides my own sentiment, I'll insert the observations of *Argentarius* and *Fernelius*; The former in his *Comment.* 3. in *Art. Medic Gal.* gives a relation of four women, that dyed all of exquisite Ulcerous Pulmonique Consumptions, none whereof coughed up blood. And *Fernelius* writes thus: *Some upon the spitting only of a liquid and yellowish humour, being taken with a small Fever, have begun to consume, and a long time after did spit a little blood mix'd with matter; but I have likewise observed a many that dyed Consumptive, in whom there was not the least appearance of blood throughout their whole sickness*

Moreover, observe there is an Ulcerous disposition of the Lungs, and an Ulcer of the Lungs; And both these may be appositely termed causes of a Pulmonique Consumption, or Consumption of the Lungs. By an Ulcerous disposition of the Lungs, I intend a perfusion of acrimonious salin liquors (such as I instanced before) throughout the body of the Lungs, insensibly drying, gnawing, and absorbing their flesh, and likewise insensibly dissipating it into vapours and exhalations through the pores of the *Parenchyma*, and ambient Membrane; which latter though *Galen* denies to be pervious with a number of small holes, is found to be so by *Aristotle's* and others experience.

Thus the Lungs of many deceased Consumptives have been discovered quite consumed, nothing remaining but the ambient Membrane, and a number of withered veins and filaments, without the preceedence of spitting of blood or matter.

Moreover as I observed in Chap. 23. a Consumption of the Lungs may also arise upon a scirrosity, hard Apostems, (as *Atheroma*, *Steatoma*, &c.) putrefaction of humours within its pores, and a crude tubercle, or drying scorching fuliginous steems continually suming from the heart, without the least appearance of expectorated blood. In this particular

I remember one of our elderly Oxford Physicians proved disappointed of his Prognosticks, or rather Diagnosticks. A Scholar applying himself to him for information, whether he were in a Consumption, was answered with a question, whether he spitted blood? whereat the Scholar replied negatively; then said he, tis but a Phitick Cough, and I'll warrant you from a Consumption; though three months after he left a *Skeleton* behind him, to witness what he dyed of.

The Seventh, Eighth, and Ninth Query you'll find solved by what is declared already.

The Tenth is, *Whether an Heftick Fever be a cause of a Consumption, or a symptom of the cause (Symptoma causæ) of a Consumption, or a symptom of the Consumption is self, (Symptoma symptomatis?)* Certainly it's a symptom of the cause, and a fellow symptom with the Consumption of the intire body.

The Eleventh demand is, *Whether a Pulmonique Consumption may not happen without the concomitance of an Heftick Fever?* This I may safely conclude, there is many a Pulmonique Consumption without the evident signs of an Heftick Fever, viz. a sharp equal heat over the whole body, a glowing of the extremities an hour or two after mear, a quick low pulse, &c. without which I can attest, I have found several Consumptives, though for what I knew, there might very probably have been a latent Heftick. However for the most part there is a sensible Heftick attending Consumptives. But out of this discourse there may be a very important question started, Whether that Heftick Fever be a *Morbus in esse*, (a Disease already generated,) or a *Morbus in fieri*, (a Disease in engendring?) If we suppose it a *Morbus in esse*, then though the Ulcer were dried up and cured, the Heftick would remain, as being a Fire kindled out of the *Innate heat* and *Radical moisture* into an actual flame, and depending upon no fuel but its self, which would continue burning until the *Radical moisture* were burn'd away. On the other hand,

hand, if we consider it as a *Morbus in fieri*, then it must have its dependance upon purulent steems dispersed from the heart together with the blood to the parts, where arriving they cause a kind of heat and glowing in the substantial principles, whereby they are set in fire, until the purulent acrimonious steems are diffipated. The symptoms make this appear very probable, *viz.* a glowing heat being a new fermentation two hours after victuals, excited through the appealing purulent corrosive steems, transported thither with the blood. 2. The Pulses confirm the same inference, changing quick, hot, and acre at the advent of the foresaid steems; and after a while when they are consumed and expelled by transpiration, they return to a more moderate motion, until the next flood of fermenting matter. 3. Were this assertion not admitted, that the foresaid Pulmonique Hectick is a *Morbus in fieri*, then necessarily an Hectick once kindled would impell the Patient into a Marcour, though the Ulcer in the Lungs were cicatrized; the contrary whereof hath been discovered in several; so that you may rest certain, that the Ulcer being cured, the Hectick vanishes with it. Hence you may extract, what I intend by an Hectick *Fever*, namely the *Innate heat* kindled into a destructive fire, violently absorbing the oily *Radical moisture*, through the appulse of salin steems, which through their contrariety to the Balsamick mixture, excite a fervent fermentation in this latter, like oyl of Vitriol, poured upon oyl of Tartar, or water upon lime.

Lastly, wee'll conclude Ulcers that succeed the bursting of a Vein in the Lungs, and some others induced by other causes, to depend for a considerable time, before they can attain to that height of exciting an Hectick Fever; for we cannot suppose the Heart to consist of so small a force, as not to be able to resist those purulent fumes for a while, and divert them from the other parts, into whose Penetrails to insinuate, some proportion of time must be allowed.

The Twelfth and last Interrogatory is, *Whether*
there

there be any other sort of true, perfect, exquisite, or proper (for those terms are reciprocally used by Authors) Consumptions, besides a Pulmonique Consumption? This Query implies rather a controversy about words, than the thing it self; for if they resolve to term no other an exquisite or proper Consumption, but a Consumption of the Lungs, (words being to be understood, *ex intentione imponentis*, from the intention of him that imposes the word) then the case needs no debate; but if the words are to be taken (*ex apprehensione intelligentis*) from the apprehension of those that understand, or whom they are spoken to, then the register of Consumptions will be much enlarged. Now so it is, that the common intentment states a proper Consumption, a dissolution or corruption of the Balsamick principles; and consequently if differencing perfect Consumptions by the variety of their causes, and seats of those said causes, we must infer many more, as an *Hypochondriack*, *Americum*, *Ulcereous*, *Cancerous*, *Renal*, *Dorsal*, and many other sorts of Consumptions before commented upon.

If probably I have not proposed resolves to these Queries, that are enough seasoned for every Readers palate, I must beg his excuse upon pretence, it's but the first rough draft, which upon a second attempt may be rendered better polish'd: However such as they be, they'll prove a more luminous and 'overaign Directory for the Conservative, Preservative, and Curative part of a Consumption, than any hitherto offer'd to view.

CHAP. XXVII.

*Of some less frequent and rarer causes of a Pulmonique
and other sorts of Consumptions.*

TO decline confusion of causes we have reserved these, being of a more rare emergency, for a particular remarque. This distinction of Consumptions is universally observed, that some are moist, others dry. A moist Consumption receives its nomenclature from a moist spuration or expectoration that attends it; a dry one is known by its dry Cough. This latter, besides the ordinary prædicted causes, is sometimes occasioned by various accidents of the Heart, as Wounds, Ulcers, Bones, Stones, and Worms, that are bred in it, and particularly by a *Marcour*, or a *Hætick* of the Heart, which together with the Lungs, as *Melanchthon* witnesses, (*lib. 1. de Anima*) were found to be as dry as a Baked Pear, in the expired body of *Casimir* Marquess of *Brandenburgh*. Thus likewise *Telefius* reports the heart (and consequently the Lungs) of a noble *Roman* dried away by an immoderate heat, to nothing but the skin. *Fernelius* in his *Pathol. lib. 5. cap. 12.* tells us of one that dyed Consumptive, whose heart was afterwards discovered to be corroded into three large Ulcers, the steems of whose matter must needs have infected the Lungs. *Bambinus* among his observations registers this following; that he dissected a Corps, wherein he found the Lungs consumed, the capacity of the breast to be full of putrid and concreas'd blood, the *Pericardium* to contain above a quart of white matter (*pus*.) and the heart extremely extenuated and consumed about the surface. The symptoms that molested the party, were a Cough, a pain in his Breast, difficulty of respiration, and an *Hætick* Fever. The *Pericardium* is likewise summon'd by *Petr. Salius de cur. Morb. c. 7.* for an apparent cause of a *Tubercle* or *Marcour*, if anywise affected, as suppose inflamed, or pustulated. This may seem
strange,

strange, that an ignoble part should bring the whole body in danger, but then considering its near situation to the heart, the cause is obvious enough, whence to derive its Consumptive symptoms.

Some might rather imagine, that the drying up of the waterish humours contained in the *Pericardium*, (supposed by most modern Anatomists to be destined for to moisten and cool the heart) may now and then impell a man into a Consumption, for want of which water, the heart dries away and shrinks, wherunto the other parts are obliged to sympathize. But in my opinion it's questionable, whether any such waterish liquor be floating in the *Pericardium*, whilst a man is yet living; for in Beasts, as Dogs or Cats, whose breast hath been pierced alive, to discover, whether the said Membrane the heart is wrapt up in, be moistned with that kind of serosity, no such thing was apprehended, in whom notwithstanding there appeared the same necessity for a cooler, as in men, whose languishing heart probably whilst a dying, may seem faintly to sweat such kind of moist drops into its bag. 2. There have been some, that were born destitute of a *Pericardium*, witness *Columbus lib. 15. Anat.* where he recites the Anatomy of a Scholar at Rome, whom he found wanting of a *Pericardium*; so *Galen lib. 7. cap. 13. Administ. Anat.* doth likewise instance a Boy, whose heart lay visible, because the breast bone was part cut out, and the *Pericardium* partly putresfyed.

A dry Consumption may likewise chane upon a *Vomicæ*, or a tumor of humours turn'd into matter and inclosed in a bag, (whereby Authors would have it differenced from an *Apostem*) in the Lungs, which before it breaks causes a sterntour (or noise in the Throat) in breathing, and a very troublesome Asthma.

A Pulmonique Consumption doth sometimes happen upon a *Varix*, or vein swelled in the Lungs, which in length of time doth burst, whence an effusion of blood, and soon after a congestion of purulent matter.

Hippocrates

Hippocrates in *cons. præd* makes mention of a kind of suppuration, that survenes *Lethargies*, which doth commonly terminate into a Consumption, *viz. quicunque vero servantur ex Lethargicis ut plurimum suppurati sunt*: those that recover of a Lethargy, for the most part become suppurated. But *lib. 1. de Morb.* he relates five kinds of Pectoral suppurations more, that tend to the same period, unless according to *15. Aphor. lib. 5.* they expectorate the matter in 40. dayes. *viz.* First, there is a suppuration of steam distilling from the head into the hallow of the breast. The second follows a Pleurisie not expectorated. The third happens upon the bursting of a vein in the breast. The fourth upon a Phlegmaticque Pleurisie. The fifth succeeds a *varix* in the breast bursted, or sweating out (*per Diapadesin*) blood.

But those that are curious to be further satisfied touching the manner of Pectoral or Pulmonique suppurations, let them peruse *Hipp lib. 1. de Morb.* where he doth most incomparably illustrate that subject. Here may be questioned, *Whether Phleam according to Hippocrates his distate is suppurable, or disposed to be converted into matter?* Pure Phleam certainly is not, but being mixed with other humours is experienced to be suppurable.

Hippocrates lib. de G. andul. describes a Sciaticque Consumption (*tabes coxendica*;) *Alius morbus oritur ex defluxione capitis per venas in Spinalern Medullam, inde autem in Sacrum os impetum facit, & in coxendicum acetabulum, siue juncturas deponit, & si tabem fecerit homo marcescit; atque hoc modo, contabescit & vivere non expetit.* i. e. Another Disease takes its beginning from a defluxion of the head through the Veins into the Marrow of the Back; thence forth to the *os sacrum*, and expels (to wit the distilled humour) into the Hip joynts.

The Lungs do sometimes though very rarely grow fast to the *Pleura*, (the skin that lines the breast within,) whence such as are detained with that accident are *Lung-grewn*: The symptoms attending, are a heavy pain in the breast, a difficulty of respiration, faint-

faintness, &c. which continuing do advance their subjects to a Consumption. This sort of Consumption might be annumerated to an *Asthmatick* Consumption, as *Mercatus* and others are pleased to term it, since the symptoms appear not different from those in an *Asthma*, saving there is only a Cough wanting to make up the train. The cause of this Lung-growth is imputed to a superficial sanious or ichorous exulceration, whose matter being somewhat glutinous, cleaves to the foresaid *Pleura*, and dries up to it, whereby it's fastned. The truth hereof is evidenced in the dissected bodies of those, that were Lung-grown, whose Lungs are ever found ichorous and mattery near the place of adhæsiion, witness the dissected bodies of *Ferdinand* the Emperor, and *Francis* the French King, whose Lungs, according to the testimonies of *Gesner*, and *Holtzsch*, were not only deprehended fastned to the sides of the breast, but in a great part putresfied and sanious. But whether those *filaments*, that serve in lieu of ligaments to tye the Lungs to the *Pleura*, being shortned by a strain, or imbibition of humours, may not produce a Consumption, seems not improbable; an *Asthma* it's certain they do, and consequently may attract humours to the Lungs, and prove an accidental cause of over-heating and over-drying the heart, for not expiring the fuliginous steams, that issue thence, and not inspiring fresh air sufficient to cool and moisten it. On the other hand, these said filaments being overmuch relaxed, or broken, do induce that accident which may be properly stiled the Rising of the Lights. Some other infrequent Consumptions may happen, but such as scarce appear among ten thousand Consumptives, and therefore shall forbear their insertion, committing their narrow search to Physicians their proper industry.

CHAP. XXVIII.

*Of the Procatartick or external causes of
Pulmonique Consumptions.*

THOSE Procatarticks that required a larger comment, as love, grief, &c. we have discoursed of in particular Chapters; others that are limited in a narrower extent of speculation, and particularly such, as promote *English* Bodies beyond those of other Nations into Consumptions, we intend to treat of here.

To begin with these latter, it's not improbable the causes must be inherent in those *non naturals*, whose quality, and our use of them differing from other Nations, transport our bodies beyond theirs into extenuations and Marcours.

1. We differ extremely from all others in our dyet. *Flemmings* and *Germans* buy flesh meat by the pound, and eat it by ounces; we buy meat by whole joynts, and eat it by pounds.

2. They usually boyl and roast their meat, until it falls almost off from the bones; but we love it half raw, with the blood trickling down from it, delicately terming it the Gravy, which in truth looks more like an ichorous or raw bloody matter.

3. Flesh once a week is a variety to their great ones, once a month a delicacy to their Burgers, and once a year a feast to the rabble, and that at their *Kermisses* or Fairs only. But their thriving dyet the Hogs has taught 'em, viz Cabbage, Turnips, Salates, Butter-milk, Whey, &c. which renders them alike not only in fatness, but in manner of humour. But here on the other hand great and small, rabble and all, must have their Bellies stuffed with flesh meat every day, and on Sundayes cram their guts up to the top with pudding.

4. Neither is the difference only in the eating part, but drinking, they overwhelming their panch daily with a kind of flat *Scorbier*, or Rotgut; we
with

with a bitter dreggish small liquor, that favors of little else than Hops and muddy water. The Wine they so much debauch themselves with, is a kind of crude dull stumb'd *Burden*; we with *Caniary*. Thus we have parallel'd the dyets of two Nations; in order to a further examination of their different effects, rendering those of a squabbish lardy habit of body: us of a thinner though more fleshy appearance, and some who by their stronger natures, exercise, or labour, are equally matcht to digest and to subdue that mass of flesh they daily devour, acquire a double strength to what those Hermits receive from their Herbage.

But since we experience that sort of feeding, doth scarce improve our Carcasses beyond a lean habit, and the contrary Dyet to stuff the hides of our Neighbours with a large proportion of Grease and Tallow, gives us argument, to impute to it a great part of the occasion, that inclines us so much to Consumptions. We'll insist a little further upon the matter; first, touching our so greedy devouring of flesh, especially Beef, and Mutton; whereof there is a greater quantity consumed in *England*, than in all *Spain*, *France*, *Holland*, *Zealand* and *Flanders*, as I can demonstratively make appear to you by this sole instance: You'll grant there are more Gloves worn here, than in all *Holland*, *Zealand* and *Flanders* besides, for from the highest to the lowest they usually go with their Hands in their Pockets in the Summer, and in the Winter hold 'em to their Noses to blow 'em warm. Next, we wear out more Shoes here by two thirds than all *France*, where it's universally known, the Payfantry goes barefoot, and the middle sort throughout all that Kingdome makes use of wooden Clogs. Now this considered, that notwithstanding the great number of Gloves and Shoes worn out here, besides millions of pairs that are transported hence to the *Barbado's*, *Virginia*, and many other Plantations, we abound so much with Hides, Gloves, Sheeps and Neats Leather, that we furnish the better part of all Christendome with them, which

is a certain sign there must be an incredible number of Sheep and Oxen kill'd, whose flesh since we make no foreign Merchandize of, (saying onely of their Skins and Hides.) must necessarily be all consumed among us. But to declare to you the great mischiefs (which is my chief business) this flesh greediness heaps upon us: a Plethory (fulness of blood) both *ad vasa* and *vires*, is the first and immediate effect; the next, a *Plethora ad vasa*, doth easily upon a small commotion or heat of body, fall, or other accidents, burst a Vein in the Lungs, whereupon commonly follows an Ulcer, and soon after a Pulmonique Consumption.

Moreover, note that a Plethory produced by immoderate eating of flesh is more impetuous andurgent, and therefore so much disposed to burst a vein; whereas any other Plethory engendred of Fish, Milk, or Herbs, being less urgent, and diluted with watrish humours seldome swells to that height.

The *Plethora ad vires* is the evident cause, that renders us universally lean, by suppressing our spirits and heberating their vigour, whereby they are not onely incapacitated of digesting the alimonious humours into flesh, but of attracting blood to the parts to nourish them; which defect reduces the body to a leanness, and if continued to a Consumption.

Lastly, know, that flesh meat being so nutritive, and likewise hard of digesture, doth abound with the most and worst dregs of any other kind of meat, especially if not totally digested, as seldome it is by those that glut down such immeasurable proportions of flesh. These dregs immediately perforce the blood with melancholy, cause obstructions of the Spleen and Liver, and stick in the capillar insertions of the Stomach, being soon incinerated and calcined into such Salts as we premitted in the preceding Chapter: which after a short interlapse of time produce Coughs, Phthisicks, and at last a Pulmonique Consumption.

For a further proof hereof we'll add a dictate or two of Hippocrates. lib. de. veter. Med. he saith, that
Meat

Meat eaten in greater quantity than what is convenient, tabesfies the body. And lib. de loc. in homine; he speaks thus, If the body conquers the meat it eats, it flourishes; but if it be overcome, and yields, the body grows lean.

Now let's pass to the other part of your Dyer, that so much admired Mistress of your fond Palats, Canary, to whose debauchery a far greater number of Murders may be imputed, than to the fury of the Sword. What malignant Feavers, Dysenteries, pernicious Consumptions, doth it impell *English* bodies into? Sack drinkers that sometimes have over-basted their panch with that liquor, do by their beastly return of it present their Spectators with a view, what a most filthy corrosive greenish oyl it is converted into, by the preternatural heat of their stomach, which in length of time being congested in some considerable quantity, and floating in a violent stream through the vessels, is the cause of so many malign Feavers, as generally reign here towards the latter end of the Summer. This is the account of it's acute effects; it's Chronical ones are, a vehement drying and inflammation of the bowels and humours, whereby great and obstinate obstructions are engendered, by drying away and absorbing the subtiler and more waterish part of the humours, and leaving the grosser behind, which soon turns to an adust melancholy, the further effects whereof have been sufficiently declared already.

Neither are the meaner sort of people destitute of their *Ambrosia*, who must needs every day after Sunset bestow three pence out of their groat, in Strong Beer, a liquor that attributes the better half of its ill qualities to the Hops, being an Inland drugg, consisting of an acrimonious fiery nature, setting the blood upon the least Cacochymy into an *Orgas-mus* by an ill ferment it yields to the Stomach, Liver, and Spleen, which doth likewise render the humours fiery, adust, and melancholique. Small Beer, though it partakes less of the Hops, yet according to that proportion, corresponds in offensive and

insalubrious qualities; whence we may observe, that Patients in Feavers and many other distempers, receive a sensible prejudice from that Ret-gut, though the quantity of Hops be less, by the foresaid *Orgasmus* it excites. By this you may judge, since small Beer at the best proves so unwholsome a drink, what it doth at worst, perhaps being brewed with a thick muddy and clayish water, which the Brewers cover the rather, because of adding a body or substance to the drink, which the dead remainder and small quantity of Malt can in no wise contribute to it: now to give a strong taste to this dreggish liquor, they sling in an incredible deal of Broom, or Hops, whereby small Beer is rendred equal in mischief to Strong.

The third Endemick cause, whence we derive our extenuating diseases, is the Air, which as I have expressed to you before in Chapt. 6. obtains a more particular and immediate power from its continual commerce with our Lungs and vital Spirits, of committing violence upon them and the vitals. There is none, who hath traversed the least tract of ground beyond his native Soyl, but can attest the strange alterations the Air produces upon bodies, especially if diseased: The Air o'th *Alps* subjects the Inhabitants there to distillations to their throat, which congested do in a short space swell into a huge mole; the *Indian* Air disposes Northern bodies to Dysenteries; the *Spanish* Air engenders the Kings evil; that of *Padua* a blindness, where I remember I took notice of several blind folks, but whether the Air of that place had produced that accident in them, or whether they came from other places thither to be cured by stroaking their Eye-lids over Saint *Antonius di Padua's* Tomb, by which means great numbers (as they told me) have been reduced to their perfect sights, I enquired not. The Air at *Rome* is likewise very pernicious, especially all the Summer, at which time, as I was informed there, no person will hazard to travel towards *Naples*; for fear of incurring that dangerous Phrensic and burning Fever, which the change

change of Air unavoidably brings upon them, especially upon those that return from *Naples* to *Rome*, among whom scarce one in a hundred escapes, though they use the extremest remedies, as actual cauteries and Scarifications for their recovery. What calamitous effects the Air of this City wrought upon us the last year, you may read in my *Discourse of the Plague*. In fine, there's no cause of questioning, but that the Air doth evidently concur to the production of several Diseases, and particularly of this *English* Endemick; but through what means or disposition, it's that I am about, to illustrate to you. The situation of this Island is such, as disposes it to a continual cloudiness, which in the Summer renders the Air cooler, and in the Winter warmer. The matter whereout these perennial clouds are raised, is the Sea that cirrounds us, which clouds so attracted, the Westerly winds, blowing three fourths of the year, do continually blow upon us; in lieu whereof, if Eastern winds did perflate our clime more frequently, would not onely blow away those misty clouds, but exceedingly clarify and refresh our Air. These clouds, as they are raised out of the Sea, so they still partake of the salin bodies, they drew up with them thence, which descending upon us by degrees, and being perfused through the Air, do through their salin acrimony corrode our weak Lungs, and with their thick foggy substance obstruct the *Bronchia Pulmonum*, or Lung-pipes. This Pulmonique indisposition of the Air, is very much heightened in great Cities, especially where a great quantity of Sea-coal is burned, as here in *London*, where the number of Brew-houses, Cooks, and Smiths Shops, besides all other Private houses, Brick and Lime Kills about the City, make a smoak, that at a distance *London* appears in a morning as if it were drowned in a black Cloud, and all the day after smothered with a smoaky Fog, the consequence whereof proves very offensive to the Lungs in two respects. 1. By means of those Sulphurous coal smoaks, the Lungs are as it were stifled; and extremely oppressed,

whereby they are forced to inspire and expire the Air with difficulty, in comparison to the facility of inspiring and expiring the Air in the Countrey, as people immediately perceive upon their change of Air; which difficulty, oppression, and stopping must needs at length waste the Lungs, and weaken them in their function. 2. These fuliginous smoaks partly consisting of salin corrosive steams, seem to partake of the nature of *Salt armoniack*, whereby they gnaw and in time Ulcerate the tender substance and small veins of the Lungs. That coal smোক is of so corrosive a quality is easily experienced by those that are beset with smোক in a room, whose eyes it bites and gnaws that it forces 'em to water, and by pricking their Throats and Lungs puts them into a dry Cough. These salin corrosive steams are very much intended by the addition of those, that exhale from Houses of Office, Pissing places, and other nasty stinks and fumes great Cities are ever pester'd with.

Another great cause of the frequency of Consumptions among us, and e'pecially about the City, is a continuared descent of weak Pulmonique Children from consumptive Parents, who propagate and transfuse their Pulmonique Seminaries to their whole subsequent Generation; which occasions so many hundreds to drop hence every year to the Countrey for fresh Air.

Hitherto we have insisted upon those Causes, that effect a Consumption Endemick to this Island; there remains a citation of such others, as indifferently may produce that malady in any other Countrey. Immoderate feeding upon Powder'd Beef, Bacon, Salt fish, Pickled Meats, Anchiovi, and debauching with Brandy, Sack, and other strong Wines and Spirits, do inflame and acuate the blood, whereby it's capacitated to corrode the tender veins of the Lungs, whereupon follows spitting and coughing up of blood. A fall, (and according to *Hippocrates lib. 2. de Morb.*) vehement exercise or labour, violent vomiting, a blow upon the breast, calling aloud,
do

do oftentimes occasion a vein to burst in the Lungs. Catching cold on the breast, by going cool in the morning or evening, (as many do by leaving their Doublets unbuttoned, or women by running up and down in their Smock Sleeves, or lying naked with their breast in the night) doth impell the blood suddenly into the Lung-veins, whereby being overfilled, burst into an effusion of blood. Those that are naturally destitute, or have lost their *Uterus*, are likewise very incident into a rupture of a Lung-vein, in admitting the cold air, without that previous alteration, the *Columella* contributed, by hindering the cold Air to irrupt suddenly into the Lungs. The eating of a Sea-hare is thought to corrode the Lungs by a Specifick property. *Pliny lib. 7. 2.* writes, that there is a certain people in *Æthiopia*, whose Sweat precipitates any into a Consumption whom it touches.

Consumptions do frequently arrive upon a sudden suppression of the Hemorrhoids, with *sc Hippocrates 6. Aph. 12.* *If upon curing of Hemorrhoids that have run long, you don't leave one, there is danger of a Drop-sie, or Consumption;* because nature was wont to evacuate its burden of vitious Melancholique and Cholerick blood out at those veins, which passage being stop't, it's forced so regurgitate upwards to the Lungs; the like happens upon the stoppage of Womens courses, which if not suddenly look'd to, sets them undoubtedly into a Consumption, Dropsie, or some other dangerous Disease, as *Hippocrates lib. 2. de Morb.* also observes. *viz. Si Virgo ex suppressione mensum in tabem deveniat, &c.* What constitution of the year is most like to engender Consumptions, *Hip.* tells us: First, for moist Consumptions that survene distillations of sharp putrid steam, a moist and Southerly Autumn upon a dry and Northern Summer, is apt to produce them. 3. *Aphor. 13.* Secondly, dry Consumptions generally appear upon a long continuation of hot and dry weather. 2. *Aphor. 16. per squalores vero tabes, &c.* The season or time of year for Consumptions is the Autumn. 3. *Aphor.*

Autumno invadunt Febres, Hydropes, Tabes, &c.

CHAP. XXIX.

Of the Signs of a beginning or growing Consumption.

THE surest cure for a Pulmonique Consumption, is to prevent it in those, that are naturally inclined to that evil, or have but lately conceived the Seeds of it, and are just a budding. But because the preventive part is frequently neglected, upon hopes of wearing it out, or by changing the air, or for want of knowing the state they are in, (which to discern in the commencement is difficult even to Physicians themselves, who are not seldom mistaken in that point,) the impending danger whereof requires a mature caution, I shall delineate such natural and adventitious dispositions, as appear suspicious, 1. To descend from Phthisical Parents, or such as were Pulmonique, that is, affected with any kind of trouble in their Lungs, be it a Cough, difficulty of breathing, Asthma, or a pulmonique Consumption, is a great argument, since it's observed that Consumptions prove so hereditary, and that sometimes in a strange manner; *viz.* Some deriving their extenuating Diseases from their Grandfather, though their immediate Parents did not seem troubled with the least kind of distemper in their Lungs. The reason is, because those hereditary seeds remained dormant in their Parents, and never were reduced *in actum*, which nevertheless were transfused into their Children, in whom they might be raised to growth. 2. Brothers or Sisters taking their passage through that Disease to their Graves, leave an *illomen* to the remainder of their kin. 3. Whom nature hath shaped with a great head, long neck, narrow breast, and shoulders sticking out like wings, and a lean habit of body, seem very much inclined to a Consumption. 4. Such as are subject to thin sharp Coughs, itching of the Eyes, a tickling in their Throat, pains of their Sides, and do not thrive upon a good

a good Dyet, are prepared for a Consumption, 5. To omit letting blood at certain seasons that the body is accustomed to, or to escape bleeding at the Nose, or avoiding blood by the Hæmorrhoids if usual, or for women to be obstructed in their courses, argues danger. 6. Especially at the fall, and in persons aged from Eighteen to Thirty five year. 7. To be apt to spit blood oft, though it distills from the head, or is expressed out of the terminations of veins in the Throat, signifies a Phthisical inclination, and is dangerous; because it's a Sign, the blood is sharp and thin, and may upon a small provocation vent its fury upon the Lung veins.

8. And lastly, any of the Procatarckick causes mentioned in the Chapter preceding, or the beginning of this Treatise, or any other Disease, producing a durable leanness and dryness of body, with a short, dry, or moist Cough, portends an ill consequence, as you may observe out of Hipp. 2. Aph 3. in all Diseases it's better for the belly to be thick; on the contrary, when the belly is very thin, and very much consumed it's dangerous

CHAP. XXX.

Of Signs, Diagnostick and Prognostick, of the several kinds of Spitting of Blood.

Since spitting of blood (*hæmoptysis*) doth so frequently forerun Ulcers in the Lungs, it's requisite I should tell you what kind of spitting of blood fore-speaks danger of a Consumption. Wherefore know, that blood evacuated at the mouth with the Spittle, may either distill from the brain, or palat, or be expressed out of the Throat, or Gullet, or forced out of the Stomach, Breast, Mediastinum, Diaphragma, Lungs or Wind-pipe. Among these, blood forced out of the Lungs gives the worst appearance, and doth seldome vanish without leaving an Ulcer behind it.

More

Moreover there is a very considerable difference in respect of danger, in blood that issues out of the Lung-veins, which are apt to shed their humours upon these four occasions.

1. Upon a rupture or bursting, among the *Greeks* called *ῥήξις*.

2. Upon the corrosion of a vein, that is, when it's eaten through by sharp gnawing blood, in *Greek* termed *ὀσφύρις*.

3. A vein gaping or its lips being forced open by a Plethory, is apt to effuse a quantity of blood, in *Greek* called *Ἀναρροή*.

4. When the Tunicks of the veins are grown thin, and the blood is likewise rendered subtil and piercing, it's apt to sweat through, which is nominated a *Diarrhœsis*.

This latter is oft cured, and therefore of a more hopeful aspect; but the two former for the most part condemn all remedies. The bursting or corrosion of a Vein in the *Pleura* succeeds these former in a malicious *Œma*. Any of these bloody sputations being too suddenly cured, oft changes into a tragick Scene. The like happens upon external applications of restraining medicines to the breast, or in case internal restrictives be exhibited without dissolvents, to dissolve the crumbs of blood, that usually concreate out of the extravasated humours, which otherwise would occasion a suffocation. A bloody sputation, whether proceeding from the Lungs, or Stomach, intimates less danger in Women, whose obstructed courses were the cause of it; because these being carried down do seldome miss a cure of the former, as *Hippocrates* doth likewise aphoristically tell us; *A Woman vomiting blood, her courses breaking forth puts a stop to her vomiting*; but this is to be understood, in case a Vein gapes or is forced open by a Plethory, not if a Vein be burst or corroded.

The same reason holds good in men, surprized with a sanguin sputation upon a sudden exhibition of their *Hæmorrhoids*, which being recalled do frequently stent the other Symptom; but if their *Hæmorrhoids* have disappeared

disappeared for a considerable time, then such a sputation survening upon it proves more perilous than otherwise.

Spitting of blood is more curable in Plethoricks, and young folks, than in others of a thinner habit of body, and old people, because as Hippocrates implies in 2, Aph. 14. *They are less endangered in Diseases, whose Disease suits with their nature, age, and habit of body, and time, than those whose Disease is in no part agreeable.*

In summa; any kind of spitting of blood imports a very discriminous state, unless it happens as I said before upon the gaping of a Vein, or being opened, (but not burst or corroded) by a Plethory, in which case it's a great help to nature, being overburden'd with blood; and it usually stops of it self. Thus I have known several women vomit up great quantities of blood, possibly a pint or two, without any prejudice. Some I have heard of, that have coughed up a quantity not much less, no kind of detriment following upon it. A Vein burst or corroded in the Lungs, is look'd upon to be for the most part incurable (though some do escape,) because of the continual motion and Coughing of the Lungs, taring the gap wider, and hindering the conglutination and cicatrization of the vein; besides their remote distance from the Stomach, the vertues of Medicines, being quite spent before they can arrive thither. Spitting of blood being complicated with other chronical Diseases, as great obstructions of the Bowels, Asthma, &c. is rendred less capable of cure than otherwise. A *varix* or a sweld vein in the Lungs doth oft a good while after burst out into a sudden spitting of blood, the Patient not dreaming of the least Disease his body should be subjected to; for the Lungs being insensible within, cannot advert him of any tumor or swelling. This accident usually happens, when a man hath had a fall, or bruise upon his breast, whereby the grosser part of the blood was suddenly impel'd into a vein of the Lungs, where it causes that swelling, which possibly may burst a month or six weeks after, for want
of

of taking something at the beginning to dissolve the impulsed blood.

A broken vein conglutinated, or a corroded one cicatrized, is very apt upon a small irritation, as a Cough, Vomit, Fall, &c. to burst again, or return to an Ulcer, because the cicatrize, or agglutination is performed by a dissolvable, or sometime friable kind of humour, that's easily colliquated, or rent asunder by the continual motion of the Lungs, and especially if render'd violent by a Cough, or other accident. Wherefore persons that have been so indisposed, ought to refrain from taking Vomits, or moving their bodies violently; and timely to remedy any kind of Cough, or other Pulmonique Diseases.

We have given you a large comment of the Prognosticks of spirting blood; the remainder of this Chapter we'll employ in the Diagnosticks. Blood that's evacuated from the Lungs is forced up with a Cough without any pain, and if a Lung-vein be bursted, generally at the first gush a great quantity is cough'd up, which afterwards comes up in smaller proportions.

The blood that's evacuated at first, appears thin pure, and florid, with a little yellowish froth upon it; that which is afterwards evacuated, shews paler, and watered, with a few bubbles on it; at last it's expectorated mixt with fleam. That which sweats through the veins, comes up diluted in small quantities mixt with fleam, spittle, or some of the *serum* of the blood.

If a Lung-vein be corroded, the blood at first comes up in a smaller quantity; afterwards in fuller streams. Physicians do vary much in the colour of Pulmonique blood that's evacuated, some will have it a purple, others a florid, yellow, or natural red. As to that, Lung-blood generally appears somewhat lighter than a natural red, because it's conceived to be rendred more aereous by the Lungs. Nevertheless it varies according to the constitution of bodies; for in some it may be purple, in others yellow,

red. Another dispute that's moved among Authors is, whether Lung-blood is always evacuated with a Scum or Froth upon it, according to Hippoc. 5. Aph. 13. *Those that spit out frothy blood with coughing, it comes from the Lungs.* For to decide this controversy; you must note, there is a fourfold substance concurring to the substance of the Lungs.

1. The gristly substance of the Lung-pipes.
 2. The tough substance of the Ligaments, that tie the great Vessels to the Lungs, and joyn the Pipes together.
 3. The *Parenchyma* or flesh of the Lungs.
 4. That which the small veins and arteries consist of.
- This considered, observe that the blood that's evacuated out of the pores of the corroded *Parenchyma* of the Lungs, is ever frothy, because it's forced through a number of small holes or pores in the Lungs, whereby it's rarified and rendered frothy. But the blood that's cast out of the greater Vessels is not always thoroughly frothy, but onely a top, which is caused by it's being mingled with the Air in the coughing it up; and for that reason blood that's vomited up, may also appear frothy, as Hippocrates lib. de *Cancer*, tells us, *those that spit up frothy blood, and are troubled with their right side, they spit it from the Liver, and commonly dye.* Thus likewise we see that blood evacuated in a *Dysentery* is frothy at top. So *Avicen* doth witness, the blood to be frothy, that's propel'd out of a Vein of the Breast; and *Paulus* writes the blood out of the Throat to be frothy. Last of all you must distinguish between pure blood, which usually is expectorated less frothy, than that which is mixt with windy Fleam and melancholy, or onely windiness.

This simple bloody sputation of the Lungs is differenced from that, which conchoititates a *Pleurisie*, or a *Peripneumonia*; because these two latter are ever painful, to wit a *Pleurisie* is attended with a stich, the other with a heavy pain of the breast, besides other Diagnostick symptoms; whereas a simple blood spitting arrives without any pain or fever. Blood that's

that's cast out of the Throat or Wind-pipe, is spit out with a hawking, or a small Cough, and that in small quantities or streaks; that out of the Gums is spit out without hawking, coughing, or vomiting; that out of the breast is expelled with a difficult Cough, and shews livid and full of Crumbs; but blood that distills from the head, since it may be ejected by Cough, Vomit, Hawking, or Spitting, may easily delude both Patient and Physician, unless there be a narrow inspection made, for sometimes a small Vein bursting in the Head will trickle down (but without tickling in the Throat) in great streams into the Wind-pipe or Stomach, whence it's returned by Cough, or Vomit; the usual way to find out the spring of this blood, is to cause the Patient to gargle twice or thrice a sharp *Oxyrate*, which will either stop the Cough, or appear with a deep tincture.

Another way for tryal is, that the Patient is to hold his mouth full of water, and blow his Nose hard, by which means if there be a vein burst in the head, some blood will come forth at the Nostrils. Moreover the Physician is to enquire into the Procatarrick causes, whether the party be troubled with a Head ach, or hath had a fall, or taken cold, and is enrhenned, or the face be high colour'd.

Blood that's ejected by vomit, no doubt but comes out of the stomach-veins, but whether it be blood that's destined for it's nourishment, or whether sent from the Spleen or Liver, and effused into the Stomach through the *Splenic* branch, or *Gastrick* vein, is also nicely search'd into by Practick Authors.

If the evacuated blood be florid, it's Stomach-blood, if black and in great quantity, it's Splenetick; if red and copious, it's Hepatick. Moreover, if the blood be Splenetick, signs appear of an affected Spleen; if Hepatick, of the Liver.

CHAP. XXXI.

Of the Diagnostick Signs of a confirm'd Consumption of the Lungs.

YOU must appeal to your memory to have read in the foregoing part of this Treatise the distinction of Proper, and Improper Consumptions; this latter we have dissected into it's several kinds, among which I am onely to tell you, that an Improper Pulmonique Consumption is deciphered with nothing but a kind of Pulmonique Distaste, be it a Cough, *Dyspnea*, *Asthma*, &c. and a discernable wasting of the flesh, protracted to some continuance, which doth certainly menace the sudden consequence of a proper Ulcerous pulmonique Consumption.

As to the evidencing a confirm'd Consumption of the Lungs, the Signs are these.

1. There is an old Cough, contracted possibly at the latter end of the fall, or in the winter, or the first approach of the Spring, and continuing for three, six, or nine months, without spitting blood the whole time.
2. Observe that such a Cough that proves so durable, doth not always continue at the same stand, but is far more urgent sometimes than othersome; and sometimes again returns to that remission, that it seems to be quite gone; untill the Patient relapses of his own accord, without any Provocation of an external cause or error, into the same or rather worse state than before.
3. The matter expectorated is thick, tough, glewy, frothy, uneven, bubbly, grailish; or thin, liquid, crudes or thin and mixt with thick, clorty, blewish, yellow, greenish, or blackish steam, or streaks onely.
4. A difficulty of breathing, with a kind of a whiesing noise.
5. Violent stiches up and down the breast, and back; below the shoulders, which for a while are movable; afterwards fix either under the shoulders or Paps, which then give a strong presumption of a confirm'd *Phthisis*.

6. The

6. The face looks deadish, and livid, with a dark bléwish or brown circle about the under Eye-lids, the eyes appear hollow, flat, and shrunk, without their natural gloss.

7. All this while the Appetite is wanting, and is bent to nothing more than to a draught of stale strong Beer, though that be as bad as Ratsbane for 'em: and this is a very usual attendant.

8. The body is sometimes loose, and sometimes bound; or in some it's generally loose, and in others contrary.

9. They sleep unequally, and disturbed with fiery or melancholique dreams, and feel hot and glowing at their waking, being likewise much disposed to sweat about their breast, neck and head. Their limbs do oft feel sore and weary. For the most part they are drowsy and lumpish all day. By this time a Hectick Fever begins to shew itself, by a quick, soft, low, and unequal pulse; a small glowing of the palms of the hands and feet after meat, &c.

This is the first degree of a confirm'd Pulmonique Consumption, from which the second degree differs in the intensification of the forementioned symptoms; namely,

1. The Cough sounds more hollow and deep; continues longer before any matter is brought up; and is more urgent in the night than in the day.

2. The humours or slem that are expectorated, are turned into a thick matter.

3. The body is consumed to nothing but skin and bones; the flesh of the Muscles being withered into dry tough strings, the skin feeling rough and dry like Leather: And the face changed into an Hippocratican visage, otherwise called a Mortiferous face, and deciphered by Progn. 7. viz. a sharp Nose, hollow Eyes, the Temples fallen and retch'd; the Ears cold and contracted, and their fibres turned; the shin about the forehead hard, retch'd, and shrunk; the colour of the Face is Greenish or Blackish.

4. At this degree the Legs and Belly usually swell, and sometimes burst out at the Toes into a water.

5. The

5. The Appetite is quite lost. 6. A sensible H.-
tick Fever, ever growing higher in the night than
in the day; because the cold of the night stops the
pores; it's known by a quick, hard, low, uneven in
motion and fortitude, a cre or stinging Pulse, and a glow-
ing heat of their body an hour or two after Viduals.

7. It's ordinary for Consumptives in this degree to
entertain their Visitors with strange rambling discour-
ses, of their intent of going here and there, or doing
this and that, as if they did in no wise expect to change
their dwellings into a grave.

8. They are extremely fretful and peevish; never
will at rest, but always calling for this or that, or
changing their seats or posture of lying or sitting.

9. They are incident to Convulsions in their necks,
and Gripes in their bellies.

10. They are very subject to *Nocturnal Pollutions*, the
reason whereof *Aristotle* gives 5. *Probl.* 53. because
sharp colliquation, falling to the Spermatick parts,
excite the excretive faculty.

11. *Aristotle* among his Problems doth likewise
write, that Consumptives are very apt to breed Lice,
which probably are engendred out of their clammy
sweat, by a putredinal heat that attends them.

12. Their Cheeks appear oft of a rosie red colour,
especially after meat.

13. At last they spit out pieces of their Lungs, it
may be small grissly bits, that are eaten off from the
Lug pipes, or small light uneven pieces of spongy
flesh.

14. If you desire a particular remarque whereby to
know which of the parts are most apt to consume first,
that so you may be forewarned in time, I'll resolve
you: A Consumption is no where so visible as at the
fingers ends, whose flesh commonly shrinks before
any other part of the body, and that for two reasons.

1. Because it's the finest, tenderest, and most deli-
cate kind of Flesh, consisting of a more exact tempe-
rature, whereby it's the better disposed for the touch, no
part of the body feeling so exactly; which tender con-
sistence renders it the more colliquable & consumptive.

2. Because

2. Because the heat of the body reflecting at the fingers ends, redoubles, and is more intense than in any other part, as doth more evidently appear in Fevers.

The last and third degree foretell the nearness of their fate, which for the most part follows within three or four days upon the appearance of these signs, which Hippocrates doth orderly digest in 3 Aphor. 14, and 17. Aphor. 72. After the evacuating of blood upwards follow a Tabes, (an exquisite Consumption,) and evacuating of matter upwards; after a Tabes a defluxion from the head; after a defluxion, a loss of sight and a stoppage of the expectoration; and after the stoppage, death. To be more particular, 1. There is a looseness, whereby the matter that should be evacuated upwards by Cough, is drawn downwards, or rather fixt in the Lungs; not only so, but the Spirits, that should animate the Lungs in the expectoration, are consumed, dispersed, and drawn downwards, whereby the Lungs are rendred unable of coughing up the purulent matter, which remaining causes a stoppage, that doth suddenly choak the heart. And shedding of the hair is another fatal sign, hapning onely at last, when the body is quite dried up, and contains not so much excrementitious moisture, as to nourish the hair, read 3. Aphor. 12. *Quibuscunque tabidi capilli sunt, &c* 3. A stinking breath, a sign the purulent matter is affected with the worst degree of putrefaction, the immediate effect whereof is a fast, or stink. 4. The Nails of the Fingers and Toes bending, or turning crooked like the claws of a Beast. This arrives because the flesh underneath is consumed, whereupon they are dried into a crooked round shape like horns, that bend crooked by being over dried by lying in the Sun, or before the Fire. 4. Frequent sweats, especially on their breast. 5. *Rhases lib. 4. Con.* writes, that consumptives, when they are near dead, grow light headed. This sign holds true in some, but not in others, many dying with their perfect understanding and memory. Yet this is frequent, that their sight grows dim, and there-

therefore cannot see at that distance they could before; which makes them oft imagine they see strange things which they don't. Their hearing is also grown very dull upon a sudden; for otherwile Consumptives in the first and second degree have a very sharp hearing. 6. their voice is very hoarse. 7. The spittle of Consumptives being poured upon burning Coals, stinks very strong. 8. *Apbor. 11. Cum tabi implicatus, quod suffiendo excluditur spiritus, graviter oleat, dum carbonibus ardentibus infunditur, capillique defluunt, fumesunt.* 8. They fetch their breath at last very easily; yet not without the sense of a great clog at their Stomachs and a whifling or whifling in their Wind-pipe. 9. Their Pulse is intermittent every sixth or eighth Pulsation, in others it's *scapricans, murus, or formicans.* 10. Their Feet and Legs dye first; which commonly are cold and dead a quarter of an hour or more before the other parts.

Thus we have delineated the whole History of a Consumption, that absolvés it's course without spitting of blood. There remains onely an observation or two upon that, which is attended with a bloody spuration, which either happens at the beginning, whereupon necessarily follows the spitting of matter, according to that *Apborism, Post sanguinis spumam, rursus spiritum, &c.* Whether the matter expectorated be fleam, or pus (*matter that's bred in an Ulcer*) is known by stirring it with a stick; if it be fleam, it will cleave and stick; if pus, it will divide and separate; or thus, being dropt Into a Bason of Salt-water, if it descends to the bottom in a grayish powder like flower, it's purulent matter; if it swims, it's fleam; if it partly swims and partly sinks, it's a mixt substance. If the Ulcer in the Lungs be deep in the *Parenchyma* It's discovered by a hard Cough; and if almost reaching to the *Ambient Membrano*, then there's a sore kind of pain with a hard Cough; but if the cough be painful and the matter comes up easie, it's a sign the Ulcer is in the Wind-pipe, as the expectorated cartilaginous particles do declare: the patient having a while cough'd uppurulent matter is ever upon a fit of coughing, fretting, anger.

or any other commotion of humours apt to expectorate small quantities of diluted blood with steam.

We'll put an Epilogue to this Chapter, inserting only the signs of matter expectorated through the Lungs from a suppuration of the breast. The proper signs of a suppuration are comprehensively mentioned by Hippocrates lib. de coac. praevis. 49. Those that are grown suppurated especially upon a Pleurisie, and Peripneumonia, which is also to be supposed upon a Squinzie, the suppuration whereof is more dangerous than any other) are troubled with small heats in the day, but violent in the night, and do spit nothing out, that is worth taking notice of; they sweat about the neck and shoulders, and their eyes grow hollow, and their Cheeks are red; but the extremities of their fingers are worse hot and rough. Their Nails are turned crooked, and grow cold; and there arise tumors about their legs, and pustles about their bodies; they have an aversion from Viſuals. Besides these, 1. there preceded a distillation of Rheum from their head, or a Pleurisie, Squinzie, or Inflammation of the Lungs. 2. A Fever, according to 2. Aphor. 47. Whilst matter is engendering, pains and Fevers arise, &c. 3. Beating or aking pains.

4. Great shiverings and difficulty of breathing, near the time of the tumour breaking, which being broke, the Fever and pains abate, and the matter (if not expectorated) is propell'd into the capacity of the breast; whereupon the Patient stirring or turning himself abed from one side to another, it makes a fluctuating kind of noise, like the rumbling of water in a Cask. After a while it corrodes the ambient Membrane of the Lungs, and is expectorated with a hard deep or hollow Cough.

CHAP. XXXII.

Of the Prognosticks of a Pulmonique Consumption.

AS the kinds of Pulmonique Consumptions are various, so are their Prognosticks, wherefore we must instance these latter in the connumeration of the former. First, touching the Sex, and Ages a Consumption is harbour'd in Children *cæteris paribus* are more frequently cur'd than those of riper years; next Women, who as they are less disposed to the surprise of Consumptions, by reason of their courses carrying those acrimonious humors away, before they can attain to make any head; so for the same reason, their Cure, when at any time it lapses into that Disease, is easier performed than in men; among whom old men that are Consumptive, are the least capable of help, because naturally they abound so much with salt Fleam, that heightens and irritates the continent cause of their malady. Before we deviate from this particular of the Sex, take in this observation; that women whilst a breeding, are now and then allarm'd at the second month with Consumptive Symptoms, that are caused through the return of their courses (being intercepted) to their Lungs.

Among these many dye tabesied before the full expiration of their time; others that have the good fortune of miscarrying, or being delivered, escape by means of their Floods, revelling the humors from their Lungs. Some again through their straining, pressing, impetuous cries, and commotion of their bodies, at the time of their labour, do sometimes break a vein in their Lungs, or Breast, or cause a *varix*, or corrosion of a Vein, whereupon a Consumption following speaks a very hazardous case: or if a Consumption surprizes a Childbed woman, that hath not been well laid, or hath not been well purged after delivery, foretells an equal danger.

The procatartick causes render the disease more or less curable: a Consumption of grief, as it moves more
 slowly.

slowly than others, so it's malign effects are impressed with a more certain and irresistible force, wherefore unless prevented in the bud, takes an ineradicable root. Next hereunto for obstinacy of cure are an *Hypochondriack*, *Amorous*, and a *Stadious* Consumption. As for a *Cachectick* and *Aguish* Consumption they admit usually of an easier cure than others. A *Poisonous*, *Ulcerous*, *Renal*, *Dorsal*, *Vermineous*, *Bewitch'd*, *Dolorous*, *Apothematick*, and *Pockie* Consumptions are more or less curable, or incurable, according to the Age, Sex, Climate, Season of the year, Habit, Temperament, Part affected, Duration, and other ill Symptoms attending that Disease.

Having but cursorily propos'd to you a declaration of the Bastard Consumptions, we limploy the more time and paper in relating the Prognostick signs of Pulmonique Consumptions, according to the several degrees observed in the preceding Chapter.

A Consumption of the Lungs in the beginning is very curable, but herein differs from all other curable Diseases, that it's not to be worn away by change of Dyet or moderate exercise of body, or a cheerful spirit, whereby many other maladies have been dislodged, but in stead of being demulc'd by counterpoizing Preservatives of the Patient, goes on it's way, until it hath made an absolute conquest of the body; and notwithstanding though remedies be us'd at it's first appearance, unless they are prescribed by a dexterous hand, so as to hit the humour of the Disease, and temperament of the Patient, like a Cancer is rather irritated and ears deeper into the parts. So that Consumptives, though their case appears not with so discriminous an aspect, ought not only to be solicitous for remedies against their evil, but to be assured of their skill that apply 'em; for a fault committed in the cure at first, admits of no appeal afterwards.

The first degree of a Pulmonique Consumption implies a difficult and long cure; and may easily upon neglect of the Patient, or usage of improper Medicines be render'd incurable.

The second degree is formidable; and but few of
this

this rank recover, and many more are turn'd over into the Empiricks pit. However we'll add some notes out of *Hippocrates* to discern the curables from the incurables. 1. Their spittle must be tryed, if it stinks being poured upon the coals, or sinks as it is cast into a Basin of Salt water, or being spit upon the ground, if it shews it self with clear round specks like glass Spectacles, signifies a desperate and irrecoverable condition. The like presage read in a gray, blew, yellow, green, black, mixt, and uneven spittle. Take a survey of *Aret lib. de sig. & caus. Morb. d. m. cap. 2.* If on the other hand the spittle appears first sanious, afterwards mattery, white, smooth, even, and without stink, there is some hopes. 2. If the Patient be free from a putrid Fever, that increases in the night, is another hopeful sign. 3. They must be free from drought, which confirms the absence of a putrid Fever, otherways frequently affecting Consumptives in the beginning and first degree. 4. The flood of humours, that used to distill into the Lungs, must be diverted (or rather derivated) through the Nostrils. 5. It's also supposed, the party be not reduced to the greatest extenuation. 6. His ordure must be rather hard, than soft, for a loosenes is generally very prejudicial. 7. It's required the Party should have a square, fleshy, and hairy Breast, and not very bony, which signifies a competent strength of nature in the Patient. If the contrary signs appear, you must look for nothing but death. The case is the same with those who feel a great oppression upon their breast, speak hoarse, and seem to have a stiff neck, (or at least is not very flexible,) and the joynts and knuckles of their fingers shew big and their bones small: Add hereto the symptoms of the third degree, which bring death along with them. You are also to make distinction of the part affected, for an Ulcer of the breast is of a less difficult cure than one in the wind-pipe, and that in the vessels of the Lungs worse than it; but an Ulcer in the substance of the Lungs is the most deplorable of any, which the University of Physicians declares incurable, though *Hippocrates* seems to assert some curable, namely, in whom the seven

forementioned conditions are comprehended. Which Sentiment we find likewise confirm'd by the experience of several reputed Authors; *Cardan* in his *Treatise de Cur. Admirand.* No. 2. 4, 5, 6, 7. 10. recites many Consumptives by his Care and Skill perfectly restored; among which number were several of the second and third degree; but I doubt he quack't a little sometimes: however *Erastus* exceeds him in asserting cures much more incredible. Saith he, in his *Disp. Paracels.* part 1. pag. 210. *I'll tell you something, that's hard to be believed: God hath restored some Consumptives, that made use of my help, who it was clearly apparent, scarce beheld the half of their Lungs.* And in another place he vaunts to have cured many Consumptives in the beginning, and some that were absolutely desperate. *Ingrassias* in *Consil. profest. Pet. Franc. & Ars. au de fibr. cap. 8.* *Valleriola* lib. 2. *Observ.* 3. lib. 3. *Obs.* 6. & lib. 5. *Obs.* 5, 6. *Helidamus* lib. 3. *Cons.* 7. *Beniven. de Abd. c. 44.* *Forest.* lib. 16. *Obs.* 58. *Crato* *Cons.* 152. *Poterius* *cont.* 3. *cap.* 19. 20, 21. And among the Ancients *Avicen.* lib. 3. *Sen.* 10. *Tract.* 5. *cap.* 5. *Raser* 4 *cont.* *Palesc. de taranta* lib. 3. *cap.* 2. *Alyuzaar.* lib. 1. *Theysir.* *tract.* 11. *cap.* 2. *Mesues* *cap. de Phibisi*, besides many others, do bring in perfect Cures of Consumptives of all degrees; but questionless performed with great difficulty, because of the continual motion and coughing of the Lungs, (thereby tearing the Ulcer wider) and their remote distance; and at last the Ulcer is covered over with a limber *callus*, that easily falls off, upon any commotion of body, cough, or cold taken in the breast, and so forceth Patients into an incurable state.

An Hereditary Consumption, likewise one that's engendred by malign arsenical fumes under ground (whereunto those that dig in Mine and Coal-pits are much subjected) are incapable of any sort of cure.

A spitting of blood that happens upon the bursting of a Lung-vein, unless it be stopped or conglutinated in three or four days at farthest, either occasions a *Phlegmon* or inflammation of the Lungs, which suppurating turns to an incurable Ulcer, and a proper Consumption;

tion; or by evacuating an insupportable measure of blood kills the Patient by inducing a *Syncope*; or suffocates him by coagulating in the Lung-pipes.

An Ulcer in the left lobes is more perilous than in the right, because it's nearer to the heart. The same reason makes a suppuration contained on the right side of the *Mediastinum* more dangerous than on the left.

A Consumption ensuing upon a spitting of blood is of quicker termination, than one that's occasioned by an Ulcerous disposition of the Lungs, and fomented by salin distillations from the brain, which may be protracted to some years. *Arculan* and *Erosian* write of a Woman that was Consumptive three and twenty years together. *Jul. Alexandrinus* and *Mat. de Grad. cap. 54. com. in 9. lib.* *Rasis* speak of another Woman that lived Consumptive eight and twenty years. *Forissus* knew another woman that strove eight years with a Consumption. Neither is this Case very rare in this City, there being many, I can attest of, that have been lingering for many years, though affected with a Chronical Cough, difficulty of respiration, and an extreme lean habit of body. The reason of this protraction is imputed to a certain absorbing salin distillation, which being imbibed by the Lungs, is not so corrosive as to gnaw Ulcers into the Lungs, but doth only absorb their nutriment, and insensibly diminish their *Parenchyma*, whereunto the whole body sympathizing, is also insensibly emaciated. But that which is far rarer is, that Ulcerous Consumptions of the Lungs should extend to so long space, as *Arculanus* reports of two that spit blood four years together.

We have received this insertion touching the Prognosticks of this Disease by the Urin for the Epilogue of the Chapter, which usually is various throughout the whole course of the Disease: In the first degree it's thick and turbid, with a pretty deal of settling; at the second it appears thin and obscure without any sediment, or very little, and of a pale straw colour, and a greenish Circle atop; though in some I have observed it bloody and obscure, like water, where raw flesh hath been washed in; in others it is thin and

and blackish. At last it's evacuated clear like water, and in a small quantity, yet this is not Universal.

CHAP. XXXIII.

The Therapeutick for Consumptions,

IT's a double misery to be pursued by a lingering Disease, whose nature and cause are disguised under a cloud of various symptoms, which if otherwise appeared in a more visible dress, would it self betray what remedies were most likely to remove it: since therefore Consumptions assault us in that obscure manner, I have engaged my study and Industry, to procure you in the preceding discourse a most ample Narrative of that malady, comprizing the total of all observations thereunto relating, that so that intestine enemy being discovered, might with more certainty be aggressed, according to the implicit meaning of that trite saying, *a Disease once known is half cured.* So that the greater pains I have taken in the speculative will very much alleviate me in describing the Practick or Therapeutick, whose office is distributed into three parts, viz. the *Conservative*, *Preservative*, and *Curative*. The *Conservative* part in this Treatise is chiefly concerned in preserving a healthful body in the same state against all external causes, that may dispose or force it into a Consumption; Such are the six *Non-naturals*, viz. a *Consumptive Air*, and *emaciating Diet*, *Motion and Rest*, the *Excretions and Retentions*, *Sleep and Restlessness*, and the *Passions of the mind*.

If you find your self obliged to live in a Consumptive Air as this of *London*, make choice of the more open, high, dry, and gravelly part of it, where the houses are built East and West, shunning those close, low, nasty, dirty and stinking Allies, and Lanes near the *Thames* side, where the Air being damp, and replenish'd with putrid and stinking vapours, is pent'd up, and obstructed from being ventilated by the winds, or its own free motion. 2. Once a day at least take a walk into

into the Fields to refresh your self with the open Air, which inspired fresh doth exceedingly recreate the Lungs, Heart and the Vital spirits, and through it's tenuity opens the Lung-pipes, and purges them from all those thick sooty Streems; Moreover, opens all the pores of the Body, and gives vent to those excrementitious evaporations. 3. Retreat sometimes into the Country for a day, three or four to feast your Lungs with that pure clear air, and to purge them from the smog of London. Touching your Dyet observe these Rules: 1. Never tye your self to a constant dyet, as always to eat meats of easie digesture, as Veal, Pullets, Sweetbreads, &c. refusing this because it's obstructive, as Beef, Venison, Bacon, &c. or that because it's hard of digesture, as Pork, Cheefe, Ducks, hard Cheefe, Biscuit, &c. or because it's loofning, as Cabbage, Spinage, &c. or raw and windy, as Salats, Cherries, Apples, &c. for if every objection against this, or that sort of meat, will cause you to refrain, then you must resolve to live without Victuals, there being no meat in the world, but what may be excepted against, in saying this is windy, and that is stopping, &c. Neither would I have you to be too strict in the quantity of your meals, as always to leave off with an appetite, or to forbear eating Suppers upon the account that it will hinder your rest.

Neither is't overwholsome to feed constantly upon flesh, refusing fish, and other victuals, as Pease, Beans, &c. arguing as some simply do, that flesh breeds flesh.

Likewise for drink, be not so scrupulous as to refuse a glass of Wine, upon pretence that it's inflaming, neither estrange your self from small Beer, as some Drunkards do, fearing it will bring 'em into a Dropfie. But on the contrary, keep a loose Dyet, feed sometimes upon fish, Pease, Salats, Spoon-meat, other times upon Flesh, Eggs, roast, boyld or fry'd meats. Sometimes eat liberally, othertimes sparingly, drink sometimes small Beer, sometimes Strong, or Wine. Sometimes eat Suppers, othertimes fast. However mistake me not, I tell you once more, that a loose and inconstant dyet is the most wholsome to those that are healthful, according to that adage, *Sanus omnia*
sana.

Ans. The Arguments for this assertion are these.

1. God Almighty having created that variety of creatures for mans food, we are not to doubt but they are wholesome, because he hath created them for our sustentation; not our destruction. 2. We may observe in the new Testament, that Christ sometimes fed upon fish, other times upon flesh; sometimes drank water, sometimes wine; sometimes he prayed and fed sparingly, other times frequented Feasts, where he met with varieties. And in the Old Testament the Patriarchs fed promiscuously upon herbs, most sorts of flesh and fish, whom we cannot question but were most skilful in Dyets, as their long protracted ages attested. 4. If God had thought flesh meat onely best for us, he would never have provided all these other Creatures, as fish, and herbs, for mans food (all things being created for him) unless necessary to be eaten with other victuals; for flesh and fish single would otherwise have been sufficient; besides, *God and Nature doth nothing in vain.* 5. The eagerness of the Appetite is a sign of the proneness and readiness of the Spirits in and about the stomach to digest; but the Appetite being generally more eager after variety of Meats, it's a sign the Spirits are more prone and ready to digest them. On the other hand, one being tyed to a single and constant Dish, his stomach doth not much long for Dinner or Supper; and as he eats without Appetite, so he digests it heavily, which must necessarily contract crudities and ill humours. 6. The spirits of the Stomach growing familiar with the Victuals daily ingested, do not only digest them imperfectly, but are slug in their excretive faculty in evacuating the excrementitious humours; which is more apparent in this instance, A man that doth feed upon one Dish at a meal, shall nothing near evacuate (or in plain *English*, go to stool) so quick or readily as one that dines upon two or more; because there is generally a contrariety between several meats, which doth not onely augment the fermentation in the stomach, but excites and stirs the digesting Spirits, and afterwards prompts them to a ready evacuation. Lastly, one that

dyets

dyets upon variety, hath this convenience, that what's deficient in one Meal is supplied by another, or what is faulty in one, is corrected by the other, if one day you have engendred obstructions by eating too much Pudding, Rice, Bread, &c. eat the more Spoon-meat next day, and so you rectifie it; or if you have drank too much small Beer at Dinner, and thereby oppressed your Stomach with crudities, drink wine at Supper. Or if you have exceeded in quantity at one time, eat or drink less at another. *In summa*, accustom your self to no kind of Viſuals or Drink, neither to time or quantity; but follow these Rules.

1. Eat flesh meat four or five times a week; and fish twice or thrice, whereby you'll qualifie the dryer and overstrong juice of flesh, by tempering it with the moiſter and weaker of the fish.

2. Never make a meal of flesh alone, but have some other meat with it of less nutriture, as in Summer, Pease, Beans, Artichokes, Salats, &c. in the Winter Butter'd Wheat, Milk Pottage, Broaths, or Soupper.

3. A small excess committed now and then is no wise hurtful, through means whereof the supervacaneous humours are stirred, and nature prompted to evacuate them by Stool or Vomit; but if neither follows (as in a clear body it may not) ballance your excess next day with fasting, or a proportionable abstinence. This Rule was very strictly observed by the Ancients, who thought it a great preventive to drink strong Wine once a month to that excess, as should force nature to return it both ways; whereby they found that the subtil heat of the Wine did colliquate their superfluous humours, and reſerate obstructions, and it's impetuous Spirits evacuate the said humours with the Wine; whereupon usually followed a copious Sweat, that procured a free transpiration, which Rule is to this day still kept in use among the *Germans*. However I can in no wise approve of so dangerous a Preservative, that doth so oft impel Drunkards into Fevers, bursting of a Vein by vomiting, and inflammations of the Entrails.

The next of the *non-naturals* is Motion and Rest,

in which particular I would advise you to walk moderately (*ad Ruborem non sudorem*) until you be through hot, but not force your self into a sweat; above all, you must be careful you come not in the Summer from the Countrey out of that thin Air into our thick mist in a great sweat, and open pores, into which our thick air intruding, may stop the pores, and occasion great Feavers, which too many are precipitated into, by their unadvised posting to Town in a sweat; This I suppose may be the reason, why those that return from *Naples* to *Rome* in the Summer, do undoubtedly fall into a Fever.

In reference to their excretions, they must be sure, to exonerate at least once a day; and if the dryness of their Guts be an obstacle in some hot and dry constitutions, they may remedy that by drinking a good draught of fresh small Beer, or Whey in a morning, and feed upon laxative and moistning herbs, as boyl'd Spinnage, Lettice, Endive, &c.

What concerns their proportion of sleep, every one knows what his nature requires. But avoid sleeping after Dinner, or immediately after Supper, because it fills the head with fumes and vapours, and occasions Catarrhs.

In relation to the passions of the mind, take this ancient rule; *Bene age. & Latere*, i. e. Do well, and be cheerful. Avoid all occasions of anger, fretting, and peevishness, which disturb the blood, and enrage the corrosive humours. Thus much for the *Non-naturals*. We'll include one Rule more, considering that it's impossible, but the healthfullest person living in such an air, and following the City Mode in his Kitchen, must engender acrimonious humours, and obstructions, and be subject to the constipation of the pores, it will prove very advantageous to open a Vein every Spring in case he be Plethorick, and purge; or if onely Cacochymick, to clarify his blood with a laxative; and drink Whey for a month or three weeks, to qualify the heat and sharpness of his humours.

CHAP. XXXIV.

The Preservatives for Consumptions.

THe *preservative* part relates to the preventing of a Consumption in those that are inclined or have lately conceived the Seminaries of a Consumption. Who they are that are thus inclined, or are just entering the Threshold of a Consumption, the foregoing discourse of Chap. 29. will acquaint you. In the *Interim* take notice, that the same means we intend to prescribe for a Cure, are likewise excellent Preservatives, requiring onely a moderation, according to the Age of the Disease, time of year, and other Circumstances.

The Indications taken from the *Non-naturals*, which probably have made a great part of the first occasion of that Consumptive disposition, point at a mature change and rational correction of them.

1. The Air appearing so malicious in this Morbifique conspiracy, exacts a more particular regard. Wherefore it's of absolute necessity for Initiate Consumptives, to change their Air how bad or good soever it may be reputed, wherein they have conceived, or bred their consuming Seminaries; if bad, as thick foggy, misty, smoaky, moist, putrid, cloudy, or salin and acrimonious, they must make choice of a serene, thin, dry, temperate, sweet, and pleasant air; thus *Galen lib. 5. Meth. Med.* advised all tabesfied persons, and such as were onely disposed to a *Phthisis*, to remove to *Tabia*, a hilly place situated between *Surrentum* and *Naples*, whose temperature and dryness of Air, produced by the Sulphureous smoaks of the Mount *Vesuvius* that is hard by to it, concurred to cure many a desperate Consumptive.

2. Though the Air be generally experienced good, notwithstanding the Patient having contracted his evil there, possibly by reason of some hidden contrariety that air harbours against his temperament, is a sufficient Indication for his changing the Air,
and

and that for a considerable time, it may be a year, or two. For a moist Consumption the middle of *England*, as *Worcestershire*, *Glostershire*, or *Oxfordshire*, seems to be enrich'd with an Air propitious for their recovery; however I imagine that some places of *Languedoc* one of the South Provinces of *France*, may for Air excel that, or *Galen's Tabia*. For dry Consumptions a moister Air is more proper.

Neither is't onely the change of Air, that proves so soveraign to Consumptives, but the change of Bread, Beer, Flesh, Company, and other circumstances, do very much conduce thereunto.

2. What advantage a loose Dyet imports to a healthful constitution, the same detriment it contributes to a declining or crazy one; wherefore since every small Distemper assumes so easie a growth from the least disorder of Dyet, how much the more may a Consumptive disposition, the worst of Distempers; which certainly is an Argument of the necessity of a strict Dyet, now here prescribed to you in these Rules.

1. Abstain from all obstructive, melancholique, and dreggish Victuals; as Beef, Pork, Geese, Ducks, Cheese, Crusts of Bread, Pyecrust, Pudding, Salt-fish, hard boyl'd or fry'd Eggs, or any kind of fry'd Meat. Likewise from hot Spices, as Pepper, Ginger, Cloves, &c and pickl'd meats, as Anchovy, Pickled Oysters, or Herrings, Pickl'd Cowcumbers, &c

2. Feed onely upon meats of easie digesture, and inclining somewhat to a moist temperature; as Veal, Chickens, Poulets, Mutton, Lamb, Sweetbreads, Porch'd Eggs, &c. and among the sorts of Fish, Soals, Whittings, Perch, &c among herbs, Lettice, Endive, Succory, Sorrel, Porcelain, Chervil, &c. but note that they must be boyl'd.

3. Neither are you to allow your self flesh meat too liberally, because according to 2. *Aph. 11. impure bodies the more you feed them, the more you hurt them;* and 1. *Aph. 17. When nourishment is taken beyond nature, is bready a Disease;* because nature being oppress-

sed

sed and distemper'd, cannot concoct the meats it assumes into that temperate juice it doth when it's in better Temper, but rather converts them all into all humours, which must necessarily give an addition to those Consumptive Salin corpuscles; and beyond all others flesh meat, as I have intimated before.

4. Dyet most upon Spoon-meats, as Veal, or Cock-broaths, prepared with *French Barley*, Squeery, Maiden-hair, Agrimony, Grass roots, Sweet Fennil, and Persly roots, Raisins and Dates.

Buttermilk affords a most Medicinal and Sovereign food in this Disease: I remember I once knew a young Fellow at the *Hague*, who was fallen into an Ulcerous Consumption upon spitting of blood, and notwithstanding the danger of his Disease required the most potent Remedies, refused all help, and wholly devoted himself to Buttermilk, by which sole Dyet he recover'd, beyond the expectation of all that saw him: whence you may deduce of what consequence a strict dyet is.

5. Refrain from flesh meat at Supper, in lieu whereof you may entertain yourself with a Pippin roasted with Saffron, and sweetned with Sugar of Roses, and *Corni Confects*.

6. Drink no kind of strong Ale or Beer, or any Liquor that contains Hops or Broom for it's Ingredients: but make use of small Ale, brewed of an indifferent proportion of Malt, and a sufficient quantity of brown Sugar, in new River water, which excels that of the *Thames*. This makes the pleasantest and most delicate small Liquor, proving very agreeable to the Palat and Stomach, and preventing Diseases. Most wines seem noxious, yet Rhonish Wines (I mean these small wines, *Bacharach* and *Deul*) doth accidentally impinguate by helping the digesture, removing obstructions, and rendring the blood fluid and digestible. This is verified by the corpulent and fat habits of body of the Inhabitants of the *Rhens*, whom I observed all along, in descending that River from *Bazil* in *Switzerland* as far as *Colen*, to be universally very fleshy, fat and healthful, and my self, though

entring into *Germany* in a lean case, was so much improved, before I left the *Rhine*, that in respect of corpulency and fatness I differed little from many of them; which I could impute to nothing but their Wine.

For *motion* observe these Rules. 1. Walk daily in a pleasant, airy, and umbragious Garden, Park, or Field. 2. Gentle travel in a Coach or on Horseback through a healthful and divertising Countrey, doth oft conquer an initial Consumption. What concerns the Excretions and Retentions, and passions of the mind, regulate your self according to former Instructions. These Prescripts being thus observed, we are to reflect upon Indications drawn from internal causes of growing extenuations, viz. the subtraction of salin corrosive humours, engendred by the Spleen, and sublimed upwards by reason of it's obstructions. In this case the opening of the left *Median* in Plethoricks; afterwards the application of Leeches to the *Hæmorrhoids*; and hereupon a prescription of a laxative and de-oppilative whey, will answer all Indications; and for particular Derivatives, Issues and lenitive Glysters contribute great relief.

CHAP. XXXV.

The curative part for spitting of blood out of the Lungs

HERE you are to distinguish, whether the Lung-vein be burst; or corroded; or sweats out blood, or gapes. The first of these indicates a sudden evacuation of blood by *Phlebotomy*, for depletion and revulsion, and afterwards requires conglutination. The second indicates likewise a subtraction of blood in the beginning, for to revel and draw from the Lungs and demulce the actimoy of the blood and thereupon make use of conglutinating Medicines. The two latter indicate *Phlebotomy* for revulsion, restringents to stench, and incoassatives to thicken the blood.

Wherefore at the first budding of this Symptom
speci-

especially if a vein be bursted, and the spitting of blood copious, immediately evacuate as large a quantity of blood out of the arm, as the Patient can bear without swooning, for the greater and more sudden the evacuation is, the sooner the blood spitting stops, in which case expedition is very necessary, for otherwise the continual coughing would attract a greater stream of blood, and create a more difficult cure. So that practick Authors advise ill, for subtracting blood in smaller proportions out of several veins at several times, which method, if the Patient cannot suffer the other, may notwithstanding be used, and seconded by Cupping-glasses applyed from below the shoulders downwards, likewise Glysters, rubbing and tying of the extremities. Purgatives during the violence of the Symptom are to be refrained, but afterwards, for to prevent its return, may be prescribed, and those onely lenitives mixt with restraining purgatives as *Myrobalans*, *Rhubarb*, &c. The other indications are to be answered out of these several Classes.

Classis 1. Of ordinary Conglutinatives and Emplasticks, *Cinquefoile*, *Tormentil*, *Millsails*, *Cumphy*, *Willow weed*, &c. Syrup of *Cumphy* of *Fernelius*. The Emplasticks are *Bole armee*, *Terra sigillata*, *Sanguis Draconis*, *Spodium*, *Gum Arabick*, *Dragant*, *Amylum* (or the finest kind of flower which they make starch of) *Mastick*, *Frankincense*, &c. *Pyrola*, *Shepherds purse*, *Sanicle*, *Golden Rod*.

Cl. 2. Of Restringtons. *Sumach*, *Plantain*, *Honsek*, *Knotgrass*, *Monsear*, *Porcelain*, young *Oak Leaves*, *Vervain*, *Hirsetail*, *Ladies Bedstraw*, *Bramble bush Leaves*, *Speedwel*. *Acorn Caps*, *Pomegranat Shells*, *Red Roses*, *Wild Pomegranat Flowers*, *White Poppy Seeds*, *Hemban Seeds*, *Myrtle Berries*, *Sumach Seeds*, *Coral*, *Blood Stone*, *Crab Shells burn'd*, *Rhubarb toasted brown*, *Alumina*, *Hypocistis*, *Crocus Martis*, *burn'd Milk*, *Syrups of Dry Roses*, *Quinces*, *Myrtles*, *Porcelain*, *Poppies*, *Old Conserve of Roses*, &c. Out of these Physicians may form *Electuaries*, *Trochiscs*, *Sublingual Pills*, *Apixems*, and also distilled Waters,

according to their best thinking. To these we'll sub-
 nest such as are more specifically recommended by
 famous Authors.

Trallianus lib. 7. cap. 1. doth beyond all others, and
 that justly extoll these following Specifics. 1. *The*
juices of Leeks and Nettles, with a small quantity of Vina-
gar, do most egregiously stop the blood of a bursted vein.
 2. He tells us, *that the juice of Porcelain being drunk,*
is a most excellent and powerful Remedy. 3. The de-
 coction of *Cumfry root* is very much commended by
 him. 4. *The juice of Knotgrass doth singularly conduce*
to any kind of spitting of blood. The same vertue he
 attributes to the juice of *young Mastic leaves*; and
 particularly expresses an esteem for *Sumach*. And
 beyond these forementioned Specifics he attributes
 an incomparable quality of cohibiting the most de-
 sperate kind of bloody Sputation to a *Blood-stone*,
 grinded upon a porphyre to an impalpable powder,
 and exhibited in a dose of Knotgrass juice.

Galen 7. de Comp. Med. prefers white Henbane Seeds;
 but *Avicenna Lib. 1. cap. 6. car. 4.* speaks wonders of
 the juice of the greater sort of Nettles. *Hallerus lib.*
1. cap. 27. Sets a great esteem upon Knotgrass. *Dure-*
tus writes a great praise of the Distill'd water of those
 tails that hang upon Willow Trees. He puts like-
 wise a great confidence in *Trechisoiacarab.* *Valerius*
 upon *Hol. auro. 27.* recites a cure of one that spitted
 blood, who had tryed all the famous Physicians he
 could hear of, and at last was cured by *Scaliger*, who
 prescribed him this Powder,

R. Spad. ras. rub. bol. arm. ter. sigil. hemiat. a 3v.
coral. rub. carab. margarit. non perfor. an. 3 ij β. gum.
Arab. tragac. an. 3 ij. Sem. Papav. portul. Sem. ros.
rub. sem. Arneglos. corn. Ceru. ass. an. 3 iij. Acac. suc.
Bach. hira. suc. glycyrr. an. 3 ij amyli. tritell. 3 j.
M. f. Pulv. Dos. 3 iij. in aq. pluvial.

The same prescription he found afterwards extant
 in *Sorap. cap. 28. tr. 2.* except that there is an addi-
 tion of *coral. car. and Marg.*

Syr. e symphyt. fernel. and Syr. coral. Quercet. Arc
 like-

likewise in great request. *Platerus* writes he cured a woman with *Trochis*. *Alkekengi cum opio* taken in Goats milk. *Quercetani's Aq. ad Hamoptysin* is much commended. Chymists exhibit 9 or 10 drops of Oyl of Vitriol in the juice of *Knoggrass*; They likewise make use of *Tincture*, and *Salt of Coral, orcus Martis, ol. wart. sinß. Smaragd. ol. succin. &c.* But beyond all these I prefer *Cerus. Anisimon.* prepared with *Spirits of Vitriol*, especially where there is suspicion of coagulated extravasate blood, which may be conjectured by the Fever, faints, difficulty of respiration, and excretion of crumbs of blood; in which case the Physician must look to his business, or else loses his Patient.

Galen prefers *Oxyrate* to dissolve the said coagulated blood. Others commend *Pulv. carb. testæ, coagul. hædi, cervi, leporis, sanguis hædi non concretus, rad. rub. tinct. camphora, sperm. Ceti, mumia, ocul. cancror. ester. rub. pulv. & aq. charafol. Diaph. in peracut. Spir. dulc. Mer. essent. Bellid. &c.* But *Mouss-dung* taken from one Scruple to half a dram in *Chervil* water excells them all.

To return to the remainder of this Chapter; those preceited Medicines proving defective in stanching that intetnal bleeding, take your refuge to narcotics, among which that of *Helidæus* is most famous, whereby he cured many in desperate Cases. viz.

R. Sem. Hyoscyam. papav. alb an. ʒ x. terr. Sigil. oral. rub. an ʒ v. Sacchar. ros. ros. q. s. m. f. Elect.
Dos. ʒ j and ʒ j ß. Mans & sero. This Composition *Crato s. Epist f. 377.* asserts to be excepted out of *Rhaser* his *Cont Laudanum opiatum. pil agnolos. Dissol. Pil. s. styraco, Philon. rom.* may also be brought in use here. In cas.s of that importance, I would advise Physicians not to lose their time and opportunity in giving slight Remedies, but ascend to those more effectual Medicines. The breast may be anoynted with cool and mild Restrictives, as *Oyle of Roses, Violets, Myrtles, &c.* *Campher* dissolved in *Oxyrate* wherein cloum or rags being steeped and applied about the

Testicles, and sometimes about the waste, are very helpful. Issues in the Legs are most effective in revelling the corrosive humours.

Galen supposing that sometimes a Distillation of sharp humours might corrode an Ulcer into the Lungs, advised a Consumptive Woman to shave off her hair, and apply an Emplaster of Pidgeons Dung, or *Thapsia* to extract, absorb, and divert those humours in the brain; (others make an Issue on the head, at the *sutura coronalis* for the same purpose) which kind of practice must necessarily rather add to the Disease in attracting a greater quantity of humours out of the whole body to the head, afterwards falling down upon the removal of the Emplaster in fuller streams to the Lungs than before, beside such a kind of rough Medicine being very dissonant to the dignity and temperare of a noble part, might infer irreparable dammages. But since we have made it visible, that the Brain is onely a *part transmutem*, and that humours oft are precipitated to the Lungs, before they arrive to that height of the Brain; there can no kind of benefit be expected from so irrational an application. On the other hand those subliming humours ought rather to be intercepted before they are mounted to the head, by *sublingual* Pills, *Trochiscet*, adstringent and incrassating Syrups, *Loochs*, *Electuaries*, &c. To the same intent *Celsus lib. 3. c. 23.* approves of exulcerations made under the Chin. on the Shoulders, Breast, or Neck; *Hildanus* writes he cured several initial Consumptions chiefly by drawing a *Saton* through the Neck. When all is done, they do nothing, until they bend their design and force to the *Part mandant*, and eradicate the root of the Disease; which done, there remains nothing more.

The Patient is obliged to abstain from flesh; and dyet upon Panada, Rice-milk, boyld Porcelain, Lattice, Potcht Eggs, &c some commend Pork, upon the Answer of the Oracle, that advised *Damianus* the Philosopher to Hogs-flesh, whereof as oft as he eated, his spitting of blood stop'd, and leaving it off, return'd; possibly because the juice of this sort

of flesh is glutinous: for the same reason others approve of Eels, Muscels, Cockles, Crabs, Lobsters, &c. *Damocrates* the Physician cured a *Roman* Woman onely with Goats Milk fed with Masticke-leaves; *Trallianus* relates, he cured several with Milk onely.

His Drink ought to be a Decoction of Steel dust, burn'd Harts-horn, red Sanders, or Knotgrasse, and sweetned with Sugar of Roses, dissolving in it besides a convenient quantity of *Sal Prunella*; or an Emulsion made of the four greater cold seeds, white Poppy-seeds, and Spirits of Vitriol. He must forbear much talk, walking, and all violent motions, and passions.

Ile onely add an Observation of a very speedy Cure: one Mr. S. D a Merchant, who through a violent Vomit brake a Lung-vein, I caused immediately a large quantity of blood to be drawn out of his right Arm, and thereupon gave him this following.

R. Dulced. Mart. Spec. Hemorrh. an. gr. 4. Opij Spag. præp. gr. ss. Aq. uris. Maj ʒ ij m. f. sor capiat mane & sero.

This he took thrice and was perfectly cured. The like effect it performed in one W. S. a Taylor.

CHAP. XXXVI.

The Cure of a Pulmonique Consumption.

THE Indications in the first degree point at suitable preparatives, to prepare those corrosive salin humours, and remove the forementioned obstructions of the Spleen, Stomach and Liver, which is to be performed by *Agrimony, Fumitory, Succory, Scabious, Borrage, Buglos, Endrue, Maidenhair, Harts-tongue, Spleenwort, Cuscuta, Burnet, Grass roots, ditch Dock roots, the five opening Roots, the four greater cold Seeds, Syr. e 5 rad. bizant. de cichor. cum Rh* Some of these or all you may make use of in Whey, whereby having prepared those adust humours, it's necessary they should be purged by gentle Purgatives and Laxatives, as *Polypod. sem. cartham. Manna, cassia, samar. Syr. ros. sol. de*

Cachor, cum Rb. ros. sol. cum agar. de pom mag. de Epithym. Scuna, Rhab. agar. cran. tart. Tart. vitriol &c. out of those you may compose Apozems, to prepare the humours, and at the same time purge them; but by degrees (*per Epicrasin*;) after this if there was a small quantity of blood evacuated at the Hemorrhoids by Leeches would be very advantageous. The cough in the mean time must be remedied with Syrups and Lozchs, sublingual Pills and Trochiscs to expectorate the humours out of the Lung-pipes. If the matter be tough thick and cleaving, it must be cut attenuated and deterged; if thin, it must be thickened by incrassatives, as *Syr Nymph. jujub. leach. e Papav. portul. &c.* This kind of short Cough in the first degree is that which Physicians call a *Tussis Vulpina*, a Fox-cough. Touching the curative of the second degree, where we meet either with an Ulcer in the Lungs, or an ulcerous disposition; the former, namely the Ulcer, must be cleansed or deterged and afterwards cicatrized or consolidated. The first is performed by hot and dry Medicines; the latter by cold and dry. Moreover, there must be a particular respect had to the urgent Symptoms of this degree, viz. the Hectick Fever and Consumption of the parts. Having first subtracted a part of the vicious humours by a laxative, as *Manna, cassia, Syr. ros. sol. &c.* it's generally agreed upon by the most famous ancient and modern Physicians, that Milk is the onely Medicine and food, that will answer all Indications; for by it's wheyish part it cleanses and deterges; by it's chesey it conglutinates; by it's buttery part it restores and nourishes the consumed parts; And by it's unctuosify promotes expectoration. But since there are several sorts of Milk, you are to make distinction of them. Womans Milk is most nourishing, but less detergent; Asses milk is more cleansing, and less restorative, but Goats milk is between both; that is, it's more nourishing and less cleansing than Asses Milk, and more cleansing and less nourishing than Womans milk. But because the cleansing faculty is most requisite, Asses milk is univerally preferred:

and

and to render it the more effectual, it's advisable to feed the As with restringent and detergent herbs, as Yarrow, Plantain, Vineleaves, Knotgrass, Bramble-bush leaves, &c. *Platerus* records several cured by Woman's milk suck'd warm out of the Breast; and among the rest there was one, that throve so well with his Wives milk, that he purposely got her with Child again to prevent his want of milk for the future. Chamels milk is a degree beyond Asses for cleansing. In stead of Womans milk, Sheeps or Cows milk may be used. Likewise Mair's milk alone, or Cows milk being diluted with Whey, may be substituted in stead of Asses or Chamels. Touching the use of milk, you must observe the quantity, time, and correction of it; for the quantity, you must accustome your self to it by degrees, beginning from a quarter of a pint, and ascending to a pint or a little more, according to the parties appetite, and strength of digesture. The time must be in the Mornings and Afternoons, taking your Dose always five or six hours before and after meat, warm from the Cow or Ass, and be sure to refrain sleeping upon it, for otherwise it would fume up to the head. Lastly, because milk is apt to fowre in a weak Stomach, you must sweeten it with Sugar of Roses, or clarified Honey. Some boyl it with yolks of Eggs, to make it more nutritive; others quench Steel in it to render it the more conglutinating.

But after all these *Ensomia*, know that a milk dyet in many cases proves hurtful, particularly, 1. When the body is affected with a putrid slow erratick, (discernable, or sometimes latent) Feaver, as generally it is. 2. Consumptives are very subject to evaporations and fumes flying to the Brain, obstructions of the Bowels, and disposition to engender hot Choleric and salin humours; all which evils milk is very apt to encrease, nothing being more vaporous than it, nothing more Feaverish, nothing more obstructive, by reason of it's cheefy parts, and nothing more convertible into hot choleric humours than it's buttery parts, as appears in Children, whom it doth

doth so extremely fill with green and yellow gall, and fleam, and disposes them to Catarrhs, Consumptions, Feavers, Looseness, &c. 3. Most Physicians forbid milk to those, that are troubled with weak Stomachs, sowre Belchings, Grumbings in their Guts (*Barborygmi*) Looseness, all which Consumptives are seldom free from. 4. Many passages of *Hip*, do also dissuade 2. *Aphor.* 11. and 17. and *lib. de vet. Med.* Meat eaten in too great a quantity tabesies the body, and *lib. de loc. in hom.* If the body doth not digest the meat it eats, it's rennered lean: besides several other places, which would prove too tedious to recite. Wherefore you must be very careful, you do not exceed in your Milk Dyet, but the surest way is not to meddle with it without a Physicians advice. Moreover take away the Root and Cause of a Consumption, and the body will soon thrive upon it.

For these reasons I do attribute much more to a Whey Dyet, which I have advised to many, with the greatest success imaginable, enjyoning them to drink nothing but new Whey sweetned with Sugar, or old Conserve of Roses: to Dine and Sup upon Buttermilk, boyled with French Barly beaten in a Mortar, or Oat-meal, and afterwards sweetned with Sugar of Roses, and colour'd yellow with *English* Saffron. But lest they should be clyed with that, they may gratifie their Palats with variety of Broaths, and especially with Broath made of an old Cock, with the addition of aperitive and pulmonique herbs, which together with the use of some laxatives onely, is in great vogue among the *Italian* Physicians for the cure of Consumptions. Some advise their Patients to dyet upon Crabs, Lobsters, and Oysters, Cockles, Muscels, Frogs, &c. but against reason, those meats being of too hard a digesture for weak Stomachs: nevertheless the Juices expressed out of them, or Liquors distilled from them, are experienced very proficuous. Others prescribe milk boyled with flower, thick pisan, Confections out of Capons, Partridge and Tottises flesh, Crabs, Lobsters, sweet Almonds, Pistaches, white Poppy Seeds, the four greater cold

Seeds,

Seeds, &c. For their ordinary drink, they approve of Barly water, Small Metheglin, the decoction of Harts horn, or the Small Ale described in Chap. 34. But beware of stale Beer.

The Air ought to be dry and temperate; witness the Story of that old Woman, that was preserved many years by the dry Air of the Bakers Oven, where she used to work. *Aretæus* commends a Sea Air, and therefore the Ancient Physicians were wont to send their Patients to *Alexandria*, for to have the benefit of the Salt Air during the Voyage, which being of a drying nature, they conceived might conduce to the drying up of the Ulcer in the Lungs. But in my opinion the Sea Air being nauseous, moving one to vomit, and stirring the humours of the body, should rather prove offensive. *Pliny* doth highly esteem the Air of Forests, where Pitch is collected.

The deterfives for the Ulcer are composed out of Vulneraries, agglutinatives, and pectorals; viz. *Burnet*, *Centaury*, *Batony*, *Agrimony*, *Vervain*, *Moufe-ear*, *Avens*, *Ladies Mantle*, *Arsinart*, *Periwinkle*, *Bugle*, *Lilly of the Valley*, *Solomon's Seal*, *Serpentine*, *Snakeroot*, *Aristot.* *Cicer rubr.* *Isop*, *Water Germander*, *Colts foot*, *Card. Benedi.* *Lung-wort*, *Maiden hair*, *Scabious*, *Penny-royal*, *Ground Ivy*, *Cutweed*, *Ros solis*, *Origan*, *Horehound*, *Oak of Jerusalem*, *Calamint*, *St. Johns-wort*, *Elicampaine*, *Squals*, *Orris*, *Myrrh*, *Therebinthin*, *Fox Lungs*, *Spec. diarrho.* *Diacalaminthe*, *Loach. San. & expert. e pulm. vulp.* *Syr. nicot. e pel. cat. &c.* The agglutinatives we have set down in the Chapter preceding, and are to be made use of when the Ulcer is sufficiently cleansed. The experience of famous Practitioners recommends to us several Specificks. 1. *Ros solis* is extol'd above most other Pulmonicks by several. 2. *Speed-well* is likewise very frequently used against Ulcers in the Lungs, an Herb certainly without comparifon. 3. *Camerarius* speaks much in the praise of *Oak of Jerusalem*; which also makes the basis of *Syr. Botryos*, described in the *London. Disp.* 4. The generality of Physicians attest *Spotted Lungwort* to be a most egregious Pulmonique, both for deterging and conglutinating an Ulcer in the

the Lungs. 5. An ingenious Physician at *Padua* told me this following for a great secret in an Ulcerous Consumption of the Lungs. *Masternurt-root* boyl'd in *Metheglin*, and afterward mixt with a third part of *aq. Sperm. ramor*. 6. *Langius* and others make use of *Ground Ivy*, for the last and extreme remedy. You may take it either distilled, in the Juyce, or Syrup; dissolving onely in them some Conserve or Sugar of *Roses*. 7. *Saffron* is commonly stiled the Soul of the Lungs, which when they are ready to be stifled and choak'd with thick tough steam and purulent matter, have been miraculously recovered by a Dose of *Saffron* in wine; wherefore no prescription for *Pulmoniques* ought to pass without some grains of *Saffron* in it. 8. *Millepedas* have for many Ages been reputed the greatest deterfives and cleansers of the Lungs, a quantity of them being tyed in a fine Linnen rag, and steeped in *Metheglin* or *Whcy*, and so used; or being burned to ashes in an Oven, and mixed with old Conserve of *Roses*. 9. *Avicenn. lib. 3. Fen. 10. Tract. 5. cap. 5. mesuer cap. de Phthisi. Palleriolalib. 5. Obs. 5. Forest. libr. 16. Obs. 58. Mentan. in Consf. 152.* do bring in unquestionable Testimonies of several, by them particularly mentioned, desperate Consumptives, perfectly cured of deep and sordid Ulcers in the Lungs, by the sole means of Sugar of *Roses*; but of at least a year old, and devoured in great quantities several times in a day, and so continued for some weeks. 10. *Fonsana consult. 58. tom. 1.* sets a great value upon the Decoction of yellow *Sanders*. 11. *Arcanu lib. de Febre. Erasim lib. 3. Consf. 8. Fracast. lib. 3. de morb. contag. cap. 8. Ingrassias in consult. pro fist. pess. Stabelius in Dispos. and several others, recite a great number of Phthisical cures, and those desperate ones, performed by a Decoction of *Guaiaicum* wood. 12. *Trallianus lib. 7. cap. 1.* speaks wonders of the use of Bloodstone. *Cordon* writeth no less of the Decoction of *Crabs Legs* and *Tails*; *Fern.* of the Syrup of *Gumphy*, others of the Syrup of *St. Yohannswort* flowers; and Syrup of *Tobacco*. 13. For Compositions, this follow-*

ing powder of *Haly Abbas* is by *Valescus*, *Forestus*, *Rondelatus*, and all others received for a singular Medicine, whereby the three former cured some Consumptives, beyond their own expectation. *R. Sem. pap. alb. 3 x. gum. arab. amyl. an. 3 iij. sem. portul. malv. alb. an. 3 v. sem. cucurb. cucum. citrul. eidon. an. 3 viij. Spod. glycy. Gum. tragac. an. 3. iij. m. f. Pulv.* This of *Trallianus* I esteem equal with the best Composition that ever was prescribed by any. *R. Suc. superovui, pass. cretici, mel. assic. an. cyath. 2. sem. urtic. cucum. sativ. cupres. an. 3 j. coq. ad Consump. med. part. Colat. addo pis. liq. cyath. 6. coq. ad consist. mellis, huc admisce ward. Syriac, 3 j. thuris 3 iij. Croci, pip. alb. an. 3 ij. m. f. Elea.*

Here I have registred to you the most efficacious Medicines of this and the former Ages, which unless applied by a dexterous hand, may sooner kill than cure. Moreover, note these deterfives may be mixt with the restrungents, consolidatives, and incrassatives of the preceding Chapter, according as the Patients condition shall require.

For external means, drying suffumiges or smoaks are oft prescribed with good success. They are usually composd out of *Frankincense*, *Myrrh*, *Pitch*, *Olibanum*, *Benzoin*, *Syrax*, *Gum. bedera*, *Amber*, *Rose laurus*, *Coltsfoot* dried, *Sanders*, *lign. Aloes*, &c, but the fume of *Sandaracha* is particularly commended. Emollient and temperate Oyls and Liniments seem to facilitate respiration, which the Physician must always have an eye to, and therefore it's necessary he should ever mix some lenient pectorals with his other Medicines: Issues in the lower parts do also divert.

Hermetical Physicians go another way to work, they begin with a Galliard Vomit, and so proceed to deterfives and agglutinatives; viz. *Flowers of Brimstone*, *Balsam and milk of Sulphur*, *Elixir proprietatis*, *crystal. mars. Extract. Aristol. ros. spin. salis dulc. Ol. vitriol. ol. mercur. dulc. spir. sulphuris per Camp. ol. succin. magist. ocul. cancror. magist. perlar. tint. sal. & magist. coral.*
rnb,

rub. sacchar. saturn. Mynsighti. antimou diaphor.

To Dogmatists this Chymical practice seems suspicious; in regard that vomits do violently conquassate the Lungs, and tear the Ulcer wider. Moreover, *Hip. 4. Aph. 8.* doth very much condemn Vomits in such, as are onely disposed to a *Phthisis*, much more in those that are already tabefied. Hereunto may be replied, that Vomits though they infer some small detriment to the Lungs, yet they import a far greater benefit by working immediately upon the *parts mandant*; and *Hip. himself 2. de Morb.* did frequently exhibit *Hellebor* to Consumprives, which is experienced to be a very churlish Medicine.

On the other hand Chymists quarrel with Dogmatists for letting blood in Consumptions, where nature is already so much defrauded of it's *Genium*, and consequently rather hungers for a greater supply of nutriment: this Objection they easily answer, in asserting that in many Consumprives there is a *Plethora ad vires*, (though in no wise *ad vasa*) a great acrimony in their blood, and an impetuous afflux of humours to their Lungs, which do very urgently indicate Phlebotomy: whereby *Hip. 5. Epid. 6.* recovered a Consumprive, whose Disease contained all other Remedies; and *Galen 6. Epid.* cured a Woman of a *Phthisis* by the same means. Several other Authors likewise observe many rescued from imminent Consumptions by detracting small proportions of blood. No doubt but Phlebotomy and Vomits have their use in this Malady; but the Temperament, Age, Sex, and *Idiosyncrasy* of the Patient, degree of the Disease, and other urgent or contraindicating symptoms must be exquisitely observed.

It's time I should take leave of my Reader, which the urgency of my affairs doth now prompt me to; However for his last farewell, we'll entertain him with some few Observations of mixt Cures; namely, partly spagyricall, and partly dogmatical.

Obs. 1. One T. G. a Merchant's Apprèntice, upon a continued debauch, was surprized with a tedious Cough, oft expectorating small quantities of blood, where-

whereupon he soon dropt into a proper Consumption, but was in a short time recovered by these means; I advised him to the Countrey, where by my appointment a proportion of blood was extracted twice out of the Hemorrhoids by Leeches. Before and afterwards was several times purged with this Pole. *R extract. rec. cass. ʒss. pulp. tamarind. man. calabr. an. ʒij; crystal tart. ʒj. Rhab. el. pulv. agar. rec troch an. ʒss. spic nard gr. 4 cum sacchar.*

M. F. Bol. For sixteen dayes he took this Elect. mornings and evenings, drinking upon it a draught of Decoct. of red Sanders sweetned with Sugar of Roses, and acuated with a drop or two of Spir. Sulphur. per camp. *R. Magist. stipt. Specif. Hect. croc. angl. an. gr. 4. Conserv. ros. vet. ʒi.*

M. F. Bol. His ordinary drink was new Whey; his dyet broaths alter'd with herbs, and oftentimes buttermilk.

Obs. 2. A young woman aged 24, spitting blood and matter upon the stoppage of her courses, was let blood out of the foot, and oft purged with *Diaprunum lenis.*

ʒss. Merc. dulc. gr. 15. crem. tart. ʒi She drank a Decoct. of *Sassa. with vercu. agrimon. heder. ter. Dates. Corrents, and Liquorish* for 21 dayes, at the expiration of which term she was cured of her Cough, and there appeared a shew of her flowers. I advised her also to *Loach. Papap. and Pulm. vulp. ana.* and to make an Issue in her left Leg. *Obs. 3.* A Child aged 3. deformed with the Rickets, and consumed to skin and bones was

cured in a month by the Tincture of Tartar, taking two drops twice or thrice a day in Whey. *Obs. 4.* I have

seen many thousands of diseased in the Hospitals of France, Germany, Italy, Holland, Flanders, and other

parts, but never observed so many great diseases complicated in one body, as not long since in one of my Patients;

the party had been seized of a late venereal malady two or three years together, and newly again surprized with a green virulent Gonorrhoe.

a constant excretion of virulent matter; an immitigable Cough, a confirm'd Dropsie, a most sordid Ulcer in the

Kidneys, also evacuating constantly a very great quantity of Blood and Pus with his Urin,

aper.

a perfect Consumption, great obstructions of his Bowels, and many other most urgent Symptoms. Whence I could observe the strange force of nature, though in a body naturally weak, to support such a number of great Diseases; and that which to me appeared more strange, was an intermission of at least two pulsations in nine or ten, continuing that type for several hours, I am confident, if not dayes.

Obs. 5. A Smith that had expectorated putrid, thick, ugly matter for at least two months, I cured out of Charity; I gave him two *Doses* of *Antimon. resuscit.* the preparation whereof I have divulged to you in *Pouru Umack'd*; and advised him to drink twice a day a small draught of Spring water being render'd bitter with Soot burn'd out of wood, and sweetened again with brown Sugar, which in a month perfectly cured him. I thought to have presented you with several other Remarques; but that the Bulk of this Treatise being already swell'd beyond my purpose, obliges me to come to an

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FINIS.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILL., JANUARY 1918
TO THE PRESIDENT OF THE UNIVERSITY OF CHICAGO
FROM THE DEAN OF THE FACULTY
SIR:
I have the honor to acknowledge the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Yours very truly,
J. H. DILLON

A
DISCOURSE
OF THE
PLAGUE.
CONTAINING

The Nature, Causes, Signs, and Pre-
sages of the PESTILENCE in
General.

Together with the state of the late Contagion;
Also most rational Preservatives for Fami-
lies, and choice Curative Medicines
both for Rich and Poor.

With several Wayes for purifying the Air
in Houses, Streets, &c.

The Second Edition.

By *Gideon Harvey*, M. D.



LONDON,

Printed by *Tho. Johnson*, for *Nathanael Brooks*,
at the *Angel* in *Cornhill*. 1673.

DISCOURSE OF THE PLAQUE

CONTAINING
THE NATURE, CAUSE, EFFECTS, AND THE
MANNER OF PREVENTING IT

By JOHN HENRY, M.D.
F.R.S. &c.



By Gideon Harvey, M.D.

Printed by the University Press, Oxford.
1722.



Advice against the Plague,

The Preface.

Physicians can never discharge their Duty with greater Applause, than by contributing their Aid to popular Diseases, which at this Season is the prime Mover of these Meditations. I might justly vacate from this Task, having so lately amused myself about a Tract of the French Contagion; but since doing a thing opportunely is twice doing, renders me more willing to oblige the World with a Proposal of my Sentiment upon this accruing Pest, and advice of Preservatives, Curatives, and Extinguishers of whatever Pefilient Seminaries might be conceived in the Air.

Distinction I.

Comparison of Plagues.

Plagues do ordinarily survene great Inundations, Stinks of Rivers, unburied Carcasses, Mortality of Cattel, Withering of Trees, Extinction of Plants, an extraordinary Multiplication of Frogs, Toads, Mice, Flies, and other Insects and Reptils, a moist and moderate Winter, a warm and a moist Spring and Summer, fiery Meteors, as falling Stars, Comets, fiery Pillars, Lightnings, &c. A ready putrefaction of Meats, speedy moulding of Bread, briefness of the Small Pox and Measles, &c. Hence it may appear somewhat strange, this Pest should

visit us upon such disguised Forerunners, at other times Consequents and Signs of a late extinct Pestilence, yea potent Causes in amortifying that Contagion, *viz.* a preceding rude, cold and dry Winter and Spring, a dry Summer, no appearance of fiery Meteors, except those Comets of the last Winter, which seemed not to be imminent over this Region, or to direct their Rayes hither: Meats retaining their usual sweetness as at other Seasons, the Measles or Small Pox less predominant than in other years, no Inundations, no stinks of Air, no extraordinary increase of Reptils or Insects, &c.

Distinction II.

The Nature of the Plague.

THE Plague is a most Malignant and Contagious Feaver, caused through Pestilential *Miasms*, insinuating into the humoral and consistent parts of the Body; first speedily putrefying, then corrupting the fluors, afterwards the solid parts, whereupon a great ebullition or fermentation ensuing between the Venene Corpuscles and the Vital Spirits, causes that sense of burning heat and drine's, &c.

Distinction III.

Signes of the Plague.

THE highest pitch or degrees of Malignity and Contagion accompanying a Feaver, are the essential properties, that distinguish the Plague from all other Diseases; so that where we find a Feaver is most Malign and most Contagious, there we are not to doubt of the birth of a Plague.

That the said Pestilence is a most Malign and Contagious Feaver, is evidenced by these signatures, particularly that superlative degree of Malignity is known by an universal Lassitude, or subituous Soreness of all ones Limbs, as if bruised or beaten; sometimes

times a *Diary* Fever, but immediately changing into a putrid, and that soon after into a most Malign Fever; or a putrid Fever at first, suddenly accreting to a most Malign or *Pestilent* Fever; or a most Malign Fever at the first attack, a great burning heat within and without, sometimes the heat is moderate or scarce sensible without, but within melting and burning; other times the heat is not very intense either without or within; continual vigilies, or a perpetual restlessness, with anguishing jactitations, or throwing ones self from one part of the Bed to the other; a raging pain of the Head, a sudden and raving Phrensie; a loss of appetite, with a loathing of all Victuals; an insatiable drought, frequent and anguishing Vomitings; a Dyseatey or griping Looseness in some, in others a Costiveness. The Pulses beat according to the nature of the Pestilence, *viz.* In a Pestilent *Diary* great and quick; in a putrid Pest unequal in motion and strength, but quick; in a Malign pestilent Fever, thick, low, languid, unequal in motion and strength, quavering and intercurrent. The Urine varies likewise accordingly: and observe that both Urine and Pulses are very fallacious in Pestilential's, many expiring after strong Pulses and good Urines. Spots and blotches of several colours and figures stragling over the Body; some are red like Flea-bites, but livid about; others yellow, livid, or black. A pricking of the intireskin, as if stung with Nettleles: Risings like Blysters, or small tumors and pushes, some red, others yellow or blackish: Carbuncles, or red, purple or blackish Boils or Inflammations about the Groin, under the Ears or Arm-pits, which if they break, contain a black Crust or Coal within them.

The single presence of these Signs is no certain Diagnostick or Determination of a Plague, unless the said Fever prove Infectious, as two or three dying in one house, or several in a Neighbourhood, of one and the same kind of Fever, is no small Argument.

Distinction IV.

Causes of a Pestilent Fever or Plague.

Diseases are caused through some innate, or adventitious weakness of the Intrails; or vitiate quality and effect of some or all the *Non-naturals*, viz. Victuals and Drink, Air, Passions, &c. or by reason of some external Errors, or Intemperance, or ill government in the use of the said *Non-naturals*, or mischances, Falls, Poysons, &c.

The first sort of these Causes evades all suspicion, since strong Bodies and the best Complexions are equally exposed to the said Contagion with the worst. Neither is the second accusable, most persons varying in the use and election of all the *Non-naturals*, except the Air, which all Inhabitants of a City or Countrey seeming to inspire alike or in common, must likewise be the occasion of a common Disease.

The Air to be capable of engendering a venomous and malign Disease, must be first venenated or rendred poysonous it self, for if distemper'd onely generates no other than hot or cold, dry or moist Distempers: But 1. What this venom is? 2. Where out? 3. Through what? 4. Whence this venomosity in the Air arrives? are intricate Queries, that merit studious Solutions.

What is this pestilential Venom? Pestilential Symptoms declare nothing a proportionate efficient of their effrayable and miscreant nature, but *Arsenical Fumes*, which imitating the nature of *Arsenick*, resule into a most pernicious poison; for *Arsenick* ingested within the Body in a course thick Substance, immediately effects enormous Vomits, Dysenteries, burning Feavers, raging Headaches, &c. Much more such subtil *Arsenical Fumes*, that aggress the Body from all parts.

Where, or in what place, are the said Arsenical Fumes generated? The Earth can onely be supposed the Womb of such venene Fumes, which imbibing all sorts

parts of stinking or putrid Bodies, embraces them within her close Recesses, coagulates and kindles them into pestilential Arsenical flames; so that all manner of stinks or rotten Bodies expiring into the Air, are returned by moderate Rains, and so suck'd up by the Earth; likewise all filth and Dirt thrown into standing Waters, Pools, Sinks, Gutters or Ditches, are also imbibed by the Earth, or by it's clammy mud, and there coagulated into venene *Miasms*. Whence it's apparent that nastyness and filth of Kitchens, and several nasty Trades, as Tallow-Chandlers, Butchers, Poulterers, Fish-mongers, Dyers, &c. neglect of cleansing Gutters, Sinks or Ditches, paring the Streets, burying the Dead, removing Carrions and dead Carcasses, are great occasions of a Plague.

Further observe, that to the production of Pestilential Atoms, the concurrence of these conditions is requisite: 1. That those pestilential Fumes be first embryonately or preparatively formed in a close, thick or standing Air, (that is not much ventilated) and close places, *viz.* by harbouring great quantities of stinks and corruptions, and returning them to the earth or mud of standing Waters, Ditches, Gutters, or Dirt of the Streets, to be coagulated into venene Fumes, which Stinks participating of a Sulphureous inflammable Nature, do soon kindle, and are converted into flaming Atoms, by being coagulated into close places, as the Pores of the Earth or Mud.

2. A want of great showres of Rain, which otherwise would prevent a Pestilence, by washing away all Stinks and Mud, clear the Gutters and Sinks, cool the Earth, and extinguish those late conceived venoms.

3. Small Rains to open the pores of the Earth, and to convey those corruptions in the Air into her Bosom.

4. A dry and hot season following the moist, whereby the Mud of the Earth is seared up, and the foresaid malign coagulations are kindled into flaming Atoms. 5. The said Arsenical bodies being now coagulated and kindled into flaming Atoms, require either

either a very dry and warm, or subtiliating Air, to melt and open the surface of the Earth, for to dissol-
 carcerate the said venene bodies, or to attract or evo-
 cate them thence: Or small Rains to unglue and re-
 lax the Earth to give vent to the inflamed Atoms.
 6. These expiring require a thick and dull Air to
 support, preserve and feed them; otherwise if subtil
 and thin, they would soon be amortised, dissolved,
 or expelled by the thin, quick and moveable Air.

But since Plagues oft reign in places where the Air
 seems clear, and freed from all Stinks or Corrupti-
 ons, it's an Argument, there must be some other sort
 of pestiferous matter, *viz.* Mineral arsenical fumes,
 engendred within the Bowels of the Earth; for it's
 probable, the Earth being an universal Parent of va-
 rious mixt bodies, as Vegetables, Stones and Minerals,
 must necessarily abound with Excrements, that are
 sequestred from all those Bodies she concocts, and re-
 main unapt of being converted into them, which she
 expels to the surface, and thence into the Air; but if it
 happens the pores of the surface should be constipated,
 and occasion a preternatural retention of the said ex-
 crements, probably the more sulphurous parts of them
 do putrefie and inflame, in the same manner of retain-
 ed excrementitious humours within the *Microcosm*, and
 so assume a venene nature, which expiring infect and
 venenate the Air. The Earth may also happen to be
 constipated upon great Frosts, and so we see many
 Plagues derive their Original from a rude Winter, or
 great Rains converting her surface into a tough
 thick mud.

Distinction V.

How the said Venenosities cause the Plague.

THe said flaming arsenical Corpuscles floating in
 the Air, are attracted into the Body by Inspira-
 tion through the Lungs and Nostrils, or otherwise
 they pierce through our Clothes, and so penetrate in-
 to the pores of the intire Body. The said *Miasms* en-
 tering the Body are not so *Enterick* as to *venenate* the
 intire

entire mass of blood in an instant. (for in that case no Preservatives would avail, and any person that had but inspired the least breath of contagious Air would be struck with death immediately) but by degrees, gradually corrupting the blood, and converting it's parts into bodies of their own nature. The blood being afterwards rendred so turgid with a daily access of new pestilential Atoms from without, and increase of others within, Nature finds her self incapable of resisting any longer, and yields; whereupon the conceived fiery Aroms unite, and excite a pestilential Fermentation, the genuine cause of all those ensuing Symptoms. *Vid. Venus Unmask'd, Par. 81.*

Distinction VI.

Whence the Durability and great Contagion of the Pest.

WE cannot rationally imagine, that the Earth should be so turgid, as to supply the Air with such quantities of pestilential Fumes, as to protract a Pestilence to a Year or two: Wherefore its very probable, those flaming Malignities obtain a power of kindling, and converting other sulphurous Exhalations the Air is at such times fill'd with, into pestilent Atoms; you may read more of this in my *General Discovery*, Art. 6. Par. 25. The cause of their duration we ascribe to their analogick animation and nutrition, or attraction of Fuel; But upon this I have already discoursed at large in *Venus Unmask'd*, Art. 19. Par. 95.

Distinction VII.

Why are some Bodies more exposed to the Contagion than others?

Because of their passive disposition of Body and Humours to receive the Infection, and of being vitiated by its so wit, by foulness of their bodies, abundance of blood, oppression of the Spirits, aperture

ture of their pores, thinness of texture of body, intemperance, promiscuous converse with all sorts of people, whence the Contagion oft lights in Taverns, Ale-houses, &c.

Whence is it the Plague is so scattering at present? Because pestilent Seminaries chance to expire and be kindled in several places.

Distinction VIII.

Why doth the Plague haunt one place more than another?

BECAUSE one place is closer, nastier, and more putrid than others, by being environed with Ditches, stinking Gutters, and Sinks; houses built upon a clay and foggy ground are more subject to conceive pestilent Seminaries. Lastly, some sorts of Earth being more sulphurous than others, are more disposed to expire venomous Fumes.

Distinction IX.

How is the Pestilent Contagion propagated?

TWO wayes: Immediately, by conversing with infected persons; or Mediately, by pestilent Seminaries, propagated through the Air by continuation, or by those dense bodies, that easily incatcerate the infected Air, as woollen Cloaths, Beds, Furniture, in which the Contagion may be preserved several years, as *Fracastorius* relates.

Distinction X.

The State of this present Plague.

THIS Contagion might have been presaged upon consideration of it's Precursors, viz. a rude Winter, want of great showres of Rain, a thick, close, sulphurous, and fiery Air, Stinks of Ditches, and neglect of cleansing the Gutters, Sinks, and paving the streets,

Streets; Whence we may collect, this Pestilence derives from expiring Mineral and adventitious Arsenical exhalations. The differences of Plagues are specified by the degree, qualification, or *modus substantie* of the pestilent Seminaries, which according to their grossness or subtility, activity, or hebetude, cause more or less truculent Plagues, some partaking of such a pernicious degree of malignity, that in the manner of a most presentaneous poyson, they enecate in two or three hour, suddenly corrupting or extinguishing the vital Spirits; others at their first appulse excite a *Per-per-acute* malign Feaver; and some begin with a putrid Feaver, swiftly changing into a malign one, which Nature this present Pest seems to have assumed, gradually encroaching upon us, as we have already expressed. The Pestilence, in respect of it's Seminaries, peragrates the four ordinary times: to wit, first, the Commencement, when those fiery *Miasms* are but newly kindled, and begin to expire into the Air, and but few die. Secondly, The *Augment*, when the said pestilent exhalations exhale in greater quantities, and kindle other seminaries in the air. Thirdly, the *state*, when they burst out into a full Stream, and have kindled most part of the fiery contents of the Air, at which time people dye thickest, and fewest escape. Fourthly, The *Declination*, when they begin to be extinguished, and the number of Burials decreases.

Distinction XI.

Prognosticks of the Plague.

THIS Pestilence, balancing the qualification of it's Causes and Precursors, with the number of the infected, and the degree of it's malignity portends a great mortality. At present it is in the *Augment*, and likely to attain to a *state* about the latter end of *August* or *September*, according to observations of preceding Plagues that have began at the same time and season.

Note,

according to observations of preceding Plagues that have began at the same time and season.

Note, that most exitial Feavers, although not con-comitated with the Tokens, (*Exanthemata*, *Anthracus*, or Carbuncles. are to be censured pestilential, and contagious; and therefore, although such houses are not shut up, it is every ones Concern to forbear making visits to any persons supposed to be dangerously ill.

Strong bodies, and good Complexions, that have been temperate in their Dyet, kept their bodies clean, and used Preservatives for a considerable time, are likely to escape, if they should be surprized in the *Augment*.

Distinction XII.

The preservative Cure.

THe Preservative part seems the best, easiest, and surest cure of the Plague, for if once attacked, it is great odds whether you escape, and therefore shall principally encline my endeavours to propose the best and most certain Preservatives.

We have illustrated to you, this Plague works upon us gradually by vitiating and corrupting our humours through the malign Air, against which we are to preserve our bodies and humours in their natural state, and defend our selves against the injuries of the Air.

1. Our bodies and humours are best preserved by feeding moderately upon meats of easie digesture, and of a dry temperature, as Mutton, Veal, Hens, Capons, &c. but dry roasted. By being temperate in drink, avoiding French Wines, Sack, Strong Ale, and especially musty Beer. *Coffes* is commended against the Contagion; likewise moderate exercise; be sure to prevent Costiveness, and violent passions; Sleep moderately, and after you are up uncover your Bed, and open the Curtains to air it, and have the Bed well shaken when it is made; for Damps are very dangerous.

Abstain from all moist victuals, as Fish, and moist Fruits, especially from Cowcumbers, Lettuce, Spinage, Plumbs, Peaches, &c Oranges, and Lemmons are judged very good against Infection; likewise Vinegar.

To go forth with an empty or hungry Stomach is unwholsom, because the Spirits tending from the circumference to the Stomach and Intrails to attract Nutriment, their deserted vacuities in the extremitics are filled up with the infectious Air.

The best Breakfast against the Contagion is Bisquit and Raisins.

2. Plethory, or abundance of blood oppressing the Spirits, that are already engaged with the malign Air, oppugning them from without, is very apt to putrefie, and to be converted into malignity: and therefore *Phlebotomy* or opening a Vein is of absolute necessity, whereby the vessels are rendred more loose and free for the Spirits to work in.

3. Likewise foulness of body, or excrementitious humours lodging in hidden Recesses, being disposed to putrefaction, and oppressing the Spirits, ought to be exquisitely purged off.

4. These internal disorders or apparent intestine hostilities being thus prevented, you are to provide against the injuries of the venene Air, which assaults us two ways: 1. Through the Nostrils and Lungs by Inspiration. 2. Through the pores of the body, especially where the skin is thinnest, and the Arteries most detected, (for the vital Spirits seem to attract the Air potently through the Arteries,) as about the Wrists, Temples, Jugulars, Groin and under the Arm-pits. The *Indicata* relating to those *Indicantia* are: 1. Perfumes to smell to, correcting and purifying the Air before it is attracted by the Lungs, or rather antipestilential Unguents and Oyls to anoint the Nostrils with; for it is tedious to be always obliged to hold a Perfume to ones Nose; besides, I observe most people that carry those perfumed Boxes about with them, imagine them sufficient Preservatives, as if the Infection were onely taken by

K inspi-

by inspiration through the Nostrils; but that is a great mistake, since the Contagion doth more ordinarily penetrate into the body through the pores of the Arteries. 2. *Lavatories* to wash the Temples, Hands, Wrists, and Jugulars, do potently profligate and keep off the venom: But I should rather advise Antipestilential Emplaisters to be applied to the Wrists, Temples, Groin, and Arm-pits, which is a most excellent and commodious way of preserving, because those *Lavatories* are easily dried up.

3. Since it is impossible, that those that are encompassed with a pestilential Air can so preserve themselves, but at one time or other the Contagion will enter into this or that part, it is advisable we should continually fortifie our Spirits with internal *Antidotes*, to expel these venenosities, as fast as they croud in. The *Antidotes* ought to be so qualified as in a single Dose to retain the blood in a continual mild fermentation for 24 hours, (known by a small glowing of the body and extremities) whereby the insidiating corpuscles are expelled, and the advenient ones kept off: and such are ongly gross *Diaphoreticks* given in substance, that scarce exhale out of the body in less time than a natural day. Hence appears the vulgar vanity, reposing an indubious confidence in a spoonful or two of those ordinary Antipestilential Spirits (as that of Sir Walter Rawleigh, the Lord Bacon, *Mithridate*, *Triacle*, and a thousand more, that are composed out of the same savorifick Ingredients) which because of their subtil parts and exiguous Dose, are consumed and evaporated in less than two hours time, and so the body is deserted without defence for the remainder of the day; besides they are apt to inflame the body, enrage the Gall, and engender pernicious humours. Neither, as we may universally observe, is the Plague more shie in attacking those that are armed with the said Antipestilentials, than others that slight all Preservatives.

But the greatest levity and imprudence is, that people should so preposterously addict themselves to tipping of the fore-instanced Spirits; which encountering with foul bodies, and Plethorics, and exciting a
fermen.

fermentation of those vitiate humours, must necessarily precipitate them into purrid and malign Feavers, especially where the Air is so propitious for them. Moreover, they must also cause Obstructions and Constipations, by dissipating and absorbing the subtiler parts of the Fluors, and leaving the courser behind. Now, to evidence the necessity of *Plebotomy* and *Catharticks*; the long rude Winter and cold Spring occasioning great Appetites have extremely provoked people to gourmandizing and debauchery, whence Bodies result *Plascherick*, and *Cacochymick*, add thereunto the vitiate disposition of the Air, sensibly contributing to the generation of depravate blood; thus far touching the *Infection*.

Distinction XIII.

Caveats against the Plague.

1. **S**HUN all publick Meetings, where people promiscuously conversing with one another, do readily propagate the Infection: besides nothing subministrates apter matter to be converted into pestilent Seminaries than Peoples Steams and Breaths, especially of nasty Folks, as Beggars, and others: whence those houses happen to be soonest infected, that are crouded with multiplicity of Lodgers and nasty Families.

2. Avoid passing close, dirty, stinking, and infected places, as Alleys, dark Lanes, Church-yards, Chandlers shops, common Ale-houses, Shambles, Poultries, or any places where old Household-stuff is kept, as musty Bedding and Hangings, for it is experienced, nothing breeds or retains pestilent Atoms more than Woolen, and Feathers.

3. Those that have occasion to go by water to *Gravesend*, let them rather prefer lying upon the Boards, than on musty infectious Straw: Likewise Travellers in their Inns had better lye on the float, or upon Chairs, than in those common nasty Beds.

4. The best *Correat*, and surest preservative is to change the Air, according to that trite *Distich*:

*Hæc tria pestiferam pellunt adverbis tabem,
Mox, Longe, & Tarde, Cede. Recede, Redi.*

5. Flee quick, Go far, and Slow return.

Distinction XIV.

Preservatives for the Rich.

1. For those that are Plethorick or full of blood, it is necessary they should be let blood.

2. It is of great concernment to have their bodies well purged, and Obstructions removed, to procure the Blood and Spirits a free Course, ventilation, and transpiration, by suitable Purges and *Ecephractick* Medicines.

3. The body ought to be maintained in it's daily excretions, and it's superfluous humours substracted at several times, to hinder all excrementitious accumulations, by such means as are *Eccoprotick*, and do particularly oppugn the Malignity, for which purpose *Pilule Ruffi* sive *Pestilential'es* are much cryed up, taking a half Drachme, or a Drachme, mornings, once or twice a week; or these following:

R. *Al Succot. Nutrit. Suc. Absinth.* 3 ij. Gum. *Ammon.* 3 ol. in *Acet. Squil.* 3 j *Tart. Vitriol. Sal. Absinth.* an. 3 β. *Sal. Vitriol.* 3 j. *Croc. Angl.* gr. 15. *Ol. Succin.* gut. 20. *Syr. Vatom.* q. s. M. F. *Mass.* Pil. *Dof.* 2, 3j. ad 2. *Mane duobus horis ante cibum.*

This being premitted, I'll commend to you this following Antidote.

R. *Pulv. Lign. Guaiac.* 3 β. *Flor. Sulphur.* 3 ij. *Antimon. Diaphor.* 3 j. *Flor. Benz.* 3 ii. *Sal. Centaur. Min.* 3 β. *Myrr. rub.* 3 j. gr. 5. *Camphor.* 3 i. *Croc. Angl.* 3 β. *Ol. Succin.* gut. 15. *Ol. Vitr.* gut. 10. *Mel. Fumip.* q. s. M. F. *Elect. Dof.* 2 3 β. ad. 3 j. β. vel 3 ij.

This

This mixture contains all the properties that can be desired in a most excellent Pestilential Antidote; the Ingredients being prescribed in their substance do not suddenly exhale or depose their Virtues, but maintain the blood in a gentle fermentation for a whole day and night, actuate the Spirits, absorb the intestinal superfluities, reclude oppilations, mundifie the blood, oppose putrefaction, gently expel and work out all contagious Seminaries through the pores, and all this without inflaming the body, which makes it suitable to all temperaments. I could here recite five hundred very select Antipestilentials, but judging this to answer all Indications, shall therefore supersede that needless pains.

The Dose hereof is about the bigness of a small Walnut, or more, every Morning, drinking upon it a draught of wormwood Rhenish, and an hour or two after you may breakfast upon Biquit and Raisins.

It is also very proficuous to take a good large Dose once a week, and sweat moderately upon it in a Bed.

This following we have composed out of the chiefest *Alexipharms*, but most for Phlegmatick Temperaments.

R. *Conserv. Salv. Ros. Vet. an. 3 j. Elect. ds Ove, Diafcond. Frac. an. 3 lb. Flor. Sulphur. 3 ij. Rad. Zedour. Diham. Carlen. Scorzon. Angel Ostrut. Gensian. Tormentil. an. 3 lb. Myr. Suc. Alb. Tour. Camph. an. sc. i. Extr. Junip. 3 j. Timf. Croc. sc. ij. Ol. Angel. Spir. Vitriol. an. gut. 15. Syr. Acet. Citr. q.s. M. F. Elect. Dof. a 3 i. ad 3 ij.*

Children and Big-bellied women require Antidotes somewhat more grateful to the Palat, and less hot; as these Tablets.

R. *Spec. e Chel. Cancr. Corn. Cerv. Nov. Prap. Tier. Sigil. Succin. Alb. an. 3 j. Ol. Cort. Citr. gut. 10. Sacchar. Alb. q. s. Sol. in Ag. Ros. M. F. Retul. Pond. 3 ij.*

Having now proposed to you the chiefest Internals, it is requisite to add some external Defences, to keep off the Air from entring, viz. Emplaisters to be applied to the Wrists, Temples, and Groin.

R. Mathrid. Opt. Ver. ʒ i. Cinab. Fattis. ʒ j. Vitriol. Roman. ʒ ij. Pic Liq. ʒ ij. Ger. Alb. q. s. M. F. Empl. Extend. sup. r. Alut. vel Pan. Serie.

This Emplaster, I can assure you, is of that Force and Vertue, that you would detract from it's worth in using any thing else to second it, since it performs the same effects of intrinsic *Alexipharmis*; besides it perfumes ones cloaths, purifies the Air, attracts the venom outwards, and gently keeps the vital Spirits in play.

Cordial Bags worn next ones breast over the heart, likewise Pestilential stomachick Emplaisters applied to the Stomach, do potently resist the Infection, and preserve the Entrails.

The Cordial Sweet-bag

R. Rad. Calam. arom. Angel. Zedoar. an. ʒ j. B. Flor. Anth. Salv. Ros. an. P j. Sum. Rut. pul. Benz. Syyr. Myrr. an. ʒ j. Santal. Citr. Nuc. Muscat. Cinnam. an. ʒ ss. Camphor. ʒ j. Pulveriz. M. F. Saccul.

The Stomach Emplaster.

R. Emplast. Stomach. ʒ i. Myrr. ʒ i. Zedoar. ʒ ij. Extract. Rut. Angel. an. ʒ i. Ol. Succin ʒ ij. Ol. Laurin. q. s. M. F. Empl. scutiform. applicand. stomach.

The Nostrils and the jugular Arteries ought to be anointed every morning with this following Liniement or Balsom.

R. Ol. Stillas. Angel. Rut. e. Succin an. ʒ i. Capbar gr. s. Cera Alb. q. s. M. F. Balsam. inungant. intern. & Art. jug

Some also do commend Balsome of Sulphur to anoint the Nostrils with; but erroneously, because it's Scent is suffocating and very offensive to the Lungs.

The

The Face and Hands may be defended with this single Wash.

Take half a drachme of Camphor, dissolve it in two ounces of Wine-vinegar, and mix it with four ounces of Rose water.

The Brain should likewise be shielded with a *Cucupha*, or Spice-cap, made with the same *species* prescribed for the Cordial Sweet-bag.

It will not be amiss to insert a word or two touching their Cloaths. Nothing seems more preservative than cleanliness and oft-shifting of Linnen, because the Steams of a mans Body inhering in dry Linnen are very apt to putresce into malignity; it is likewise very commendable to change Cloaths once or twice a week, for the Reason alledged. At nights having a Fire kindled in your Chamber, which doth very much conduce to purifie the Air and consume all noxious Damps; and after you are in bed cause your Cloaths to be hung before the fire, whereby the venene Air that possibly may be latent in the wool is potently extract'd; Next morning perfume your Cloaths with these following Trochiscs,

R. Rad. Angel. Zedoar. an. \mathfrak{z} iiii. Gum Junip. Myrr. Styr. Cal. an. \mathfrak{z} i. Sem. Rus. flor. Lavend. an. \mathfrak{z} ss. Arsen. Pel. \mathfrak{z} i. Excip. Therb. M. F. Trochis. Pond. \mathfrak{z} ii.

What concerns the election of Cloaths, it is probable Hair Stuffs as Camelors, or Grograins, are least disposed to harbour Infection, their density denying passage to the thick contagious Air easily glancing or slipping off their glib Surface, whereas woollen and woosted do easily retain Infection.

Since we have hitherto instructed you how to preserve your self abroad, it falls in course to propose such means, as may conspire your preservation with in. Above all, keep your house very dry with fires, for dampness as I have illustrated in my *Philosophy* Part 2. Book 1. Chap. 24. Part 1. is a great cause of the Plague. Next prefer Neatness and Cleanliness in your Kitchen, Buttery, Sinks, &c. be sure to have the upper corners of your rooms well swept, and that often; can't

your Room where you most abide in to be washt oft with Water and Vinegar: stash Gunpowder in it twice or thrice aday, or burn frequently Pitch and Brimstone, or the before written Trochiscs; persume your theets likewise by burning the said Trochiscs in a warming Pan. Put away your Cats and Dogs, for they are not onely apt to transport the Contagion from other places, but do also emit stinking Fumes or Steams that are readily converted into malignity.

Distinction XV.

Prerogatives for the Poor.

CAchochymies or fowl bodies of the Vulgar, contracted through course and dreggish feeding do require strong Purges, or rather vomits once or twice repeated, among which for it's cheapness and excellency in evacuating, deoppilating, and expelling all Malignity, we prefer this following.

R. Vitæ Antimon. a gr. 2. ad 4. Disoord. Frac. a sc. 1. a sc. ij. M. F. Bol. Capiat mane cum regimine.

In Plethories opening a vein proves a great Preservative.

Hereupon they are to take a draught of this Antipestilential Tincture or Infusion every morning, repeating the foresaid vomit once a month.

Take Juniper Berries one Ounce, Gentian Root, Zedoary, Myrrh, of each two Drachmes, Rue tops, half a handfull, bruise them all in a Mortar, and being put into a clean earthen Pot, pour upon them Wine, Vinegar, and Brandy, of each the same proportion, as much as will swim three fingers atop; stop the Pot very close, and set it for 24 hours on the hot Cinders: then strain it, and dissolve in it Camphor, and Sal Prunella, of each half a Drachme

A Spoonful hereof, or two at most, taken Mornings and Evening, is so potent a Defence and Preservative, that scarce any Pestilence is poysonous enough to insinge it's Force.

An hour or two after, they may breakfast with Bread and Butter, and Sage, Rue, or Garlick, and wormwood Rhenish.

To smoke Tobacco oft, Especially Mornings and Evenings, seems an excellent Preservative.

It's judg'd by many, that Issues conduce to divert the malignity; but chiefly in Children and moist Constitutions.

Amulets are commended by some, and disproved by others.

We do also commend to them our Pestilential Emplasters, prescribed in the preceding *Distinction*, to be applied to the same parts, viz. Wrists, Temples, Groin, and under the Arm-pits.

Touching Fumes to correct the Air, they will find this following to be very efficacious; Take Rue and steep it in vinegar, and pour some of it twice or thrice a day upon a hot Iron; or pour vinegar and water upon unquench'd Lime.

Above all, study cleanliness.

Distinction XVI.

The Pestilential Cure.

IF on a sudden you are surprized with a great Head-ache, anguish, and soreness or pains of all your Limbs, you may with reason suspect your condition; and therefore lay aside all business immediately, be-take your self to this ensuing Antidote, composing your self to a copious sweat in Bed.

R. Bezoars. Min. a gr. 6. ad 12. Sper. Corn. Cerv. a gr. 4. ad 8. Caphur, a gr. 2. ad 4. Dissolv. sc. j. M. F. Bol. Deaureat.

Continue the sweat for an hour; afterwards in case of too great a Lapse of Spirits, take a Spoonful or two of the below mentioned Cordial restorative. The Symptoms disappearing upon the sweat, it is a sign there

there was no Infection; if otherwise, three or four hours after sweat again upon the repetition of the prescribed *Bole*, or this annexed Tincture.

R. Rad. Carlin. Angel. imperat. Zedoar Tormen. an. \mathfrak{z} vi. Rad. Contrayer. \mathfrak{z} β . Diascord. Frac. \mathfrak{z} iiii. Myr. \mathfrak{z} ij. Croc. Orient. \mathfrak{z} vi. Camphor. \mathfrak{z} ij. Superfin. Spir. Vin. Reif. Spir. Sulphur. per Camp. \mathfrak{s} i. Acuat. Tb i: β . diger. per. dies 3. Dein. Colet. per Char. Empor. M. F. Tinct. Dos. ab \mathfrak{z} β . ad \mathfrak{z} i.

1. We judge Vegetables more commodiously given in Infusion than substance, because of their quicker operation. 2. We do also prefer Tinctures before distilled Liquors; because these are nothing but abstracted *Maustrumens*, impregnated with a nauseous Phlegm, or light cariated dusts of Vegetables, whereas the Virtues of the Ingredients are chiefly latent in their Salts, that are left in the bottom of the Still: Whence it is that *Treacle Water* is so feeble, and of so faint a taste, far different from the strong faculties and Scent of *Treacle* in substance. Neither are *Treacle* or *Miskridate* in substance proper Medicines against the Plague, because consisting of a great many *Aromata*, or aduring Spices, they impress an *Empyreume* upon the Intrails for want of subtil dissipative parts. Whence you may readily apprehend the excellency of the prescribed Tincture, being extracted from few, but most experienced and select ingredients.

Having passed your sweat relieve your Spirits with a spoonful or two of this *Analeptick*.

Take a Pullet or Capon, cut it into small pieces, and put them into a dyet pot, affuse upon them black Cherry, Burner, Borrage, and Rose water, of each four ounces, let them simmer four hours upon a gentle fire, afterwards express the Liquor, and mix with it Cinnamon water comp. an ounce and half, Gely of Quinces, and Currants, of each one ounce and half, Syrup of Citrons one ounce, Saffron twenty grains.

Some six or eight hours after repeat the said sudorifick

sick, and thereupon the *Reserve Cordial*. The Contagion being very malign, indicates the commixture of some *Narcotick* with the *Sudorifick*; as a grain or two of *Laudanum Q. iatun*, to allay the violence of the Fermentation. If the malignity be onely obtunded by the fore-instanced *Diaphoreticks*, a third Dose will prove necessary. Inject also lenitive and detergent Glysters between times.

To extinguish the great heat, and abate the Patients immoderate thirst, this Julep is thought very excellent.

Take the shavings of Harts-horn one ounce, affuse a quart of water, and boyl it for half an hour or less, strain it, and dissolve in it three ounces of Syrup of Popies, one drachme and a half of Sal. Prunellæ, one Scruple of Spir. of Vitr.

This may be inforced by admitting two or three ounces of *Aq. Soerm. Ranar.*

Against restlessness or immoderate vigillies we use to prescribe this following in malign Feavers.

R. Aq. bor Nymph. Pap. Rb. an. ʒj. ℞. Diascord. Frar. ʒj. Syr. Pap. Rb. ʒi. ℞. This, iffrustraneous, isfortified with *Diacod.* or *Laudan. Op.*

Anoint the Temples, Nostrils, and Jugulars, with *Unguent. Pop. Alabast. an. ʒi ℞. Op. Theb. dissol. in spir. Vin. gr. 9. Camphor. gr. 3. M F. Lin.*

Against the adustion of the tongue and mouth use Plain water four ounces, two ounces of Rose Vinegar, one ounce of Syrup of Mulberies, one drachme of Sal Prunellæ.

If upon the first shock of the Contagion the Stomach is vitiated in it's retention, so as it vomit up whatever is ingested, exhibit a Dose of *Salt of Vitriol*, which besides it's speedy evacuation by vomit without enervating the body, doth singularly infringe the malignity. An hour or two after its operation assume a Dose of the *Antipeffilential Tincture*, which repeat as oft as necessary.

If the Patient be surprized with a Lipothymous Anguor, Jactitation, or great oppression about the Stomach and Hypochonders, expect no relief from Cordials in that case, although usually prescribed, but take a Dose of *Salt of Viriol*.

A raging Headache is onely appeased with soporiferous Liniments, and internal Narcoticks.

A Dysentery is stopt by a Deterfive mixt with a Narcotick; *viz*, *Discord. ad 3j Laudum, Opist ad gr. 2. vel 3.*

Distinction XVII.

The Cure of Carbuncles.

Carbuncles the more they break forth in number, and the farther from the heart, so much the better, which if soft, and easily perduced to a laudable maturation with the sequel of the immination or mitigation of Symptoms, portend a happy event, if otherwise, the contrary.

Since Nature doth disburthen her self of the venom by those kind of tumours, we are to give them vent as speedily as possible, by applying strong acre and attracting Maturatives; as this following.

Take sharp Leaven one ounce, Garlicks roasted number two, Mithridate half an ounce, Mustard Seed bruised two drachmes, Oyl of Rue *per Infusion*. two ounces, make it to a Poultis.

The said tumours being but imperfectly matured, known by their softness, are to be opened with a *Cannick*, and a milder Poultis to be laid on till the Crust falls off, then to be mundified with Honey of Roles an ounce, *Mithridate* a dram, dissolved in Spirits of Wine; this to be imbibed by Plejers and applied, imposing upon them an *Empl. Diachyl*.

Distinction XVIII.

*Whether Phlebotomy ought to be celebrated in the
Cure of the Plague?*

IT is generally thought *Phlebotomy* retracting the blood from the Circumference to the Center, doth also convey the concepted Contagion with it, and so impact it deeper into the body; for which reason it is disapproved by those that know no better; but others say, it is no prejudice as long as the Contagion being still in motion is immediately after expelled with a double force, by taking a sudorifick upon it; for by letting blood in the beginning they pretend to take the greatest advantages imaginable: 1. They detract some part of the burden from the Spirits, that are too much oppressed already by the malignity. 2. Thereby they remove obstructions of the vessels, and relax the constipation of the pores towards a ventilation and transpiration, which otherwise doth deny passage to the malignity Nature endeavours to expel by sweat. 3. The Spirits being embroyled with the malignity, and drown'd in the blood, (not onely abounding, but also turgent and tumefied by the Febril fermentation,) and so tyed up from expelling the venosity are by *Phlebotomy* relieved, set free and loose abstracted from the fermentation. whence afterwards uniting together do forcibly expel the venora by transpiration, (whence it is most persons are easily incident into Sweats after *Phlebotomy*) especially if moved by a *Diaphoretick*, although but gentle. Wherefore they believe nothing more proficuous against the Plague (but in the commencemens onely) than *Phlebotomy*, seconded with *Diaphoreticks*: read the same Question in my *Vener. Discov. Book, Art. 3, p. 14.*

Distinction XIX.

Whether the Plague cannot be generally prevented by purifying the Air, and extinguishing the Pestilential Seminaries therein floating?

IT is recorded *Hippocrates* cured his Island, being infected with a Deleterious Pestilence, by setting in fire a great Wood, which attracted all the venene Seminaries, and so consumed and amorrised them: but it's observed he did so when the Plague was declining. But it is not as the vulgar imagines, the Pestilent Seminaries must not onely be extinguished; but all the sulphurous matter of the Air, whereout the said venenosities are kindled, be consumed; And lastly, not onely so, but the Earth must also have vented all her malign fumes; for know, that a Pestilence generally derives it's origine from a *Crisis* of the Earth, whereby it purges it self by expiring those arsenical Fumes, that have been retained so long in her bowels; now before a Pestilence can cease, the Earth must have purged it self through those transpirations, which continue longer or shorter, according as the heat of the Sun doth assist her by attracting the said fumes, or small Rains open her pores by relaxing her Surface; whence we may now weekly observe, the more small Rains there fall, the more the present mortality increases. So that you may collect a Pestilence to be originally nothing but a critical sweat of the Earth.

The Air may be purified by burning great fires of Pitch barrels, especially in close places; by discharging of great Guns into infectious Streets, by burning of *Strick pots* or *Strickers*, as they call them, in contagious Lanes; besides many other ways which at present, Time and Paper denies us a Recital of: Otherwise I should have inserted many other very considerable Secrets for Preservation and Cure, but I content my self to have served the Publick, by divulging the most apposite Methods, and choicest Medicines.

FINIS.

